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A

# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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*New Edition.*

CAREFULLY REVISED THROUGHOUT  
AND THE SYNTAX GREATLY ENLARGED.

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## PREFACE.

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THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed ortho-phonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

# CONTENTS.

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## PART I.—ORTHOGRAPHY.

Divisions of Grammar, §1.

### ORTHOGRAPHIC SYMBOLS.

THE LETTERS.—Alphabet, §2; Sounds, §3; Double forms, §4; Names, §5; Order, §6; Classification, §7; Words never divided, §8; Abbreviations and Signs of Number, §9.

THE VOWELS.—Masoretic Points, §10; Vowel Letters, §11; Signs for the Vowels, §12; Mutual Relation of this twofold Notation, §§13, 14; Pure and Diphthongal Vowels, §15.

Sh'va, silent and vocal, simple and compound, §16.

Patahh Furtive, §17.

Syllables, §18.

*Ambiguous Signs.*—Hhirik, Shurek, and Kibbutz, §19. 1; Kamets and Kamets Hhatuph, §19. 2; Silent and Vocal Sh'va, §20.

POINTS AFFECTING CONSONANTS:—Daghesh-lene, §§21, 22.

Daghesh-forte, §23; different kinds, §24; omission of, §25.

Mappik, §26.

Raphe, §27.

POINTS ATTACHED TO WORDS.—Accents, their design, §28; forms and classes, §29; like forms distinguished, §30; poetic accents, §31; position as determined by the character of the syllables, §32. 1; in uninflected words, §32. 2. 3; with affixes, suffixes and prefixes, §33; use in distinguishing words, §34; shifted in special cases, §35.

*Consecution of the Accents in Prose.*—Clauses and their subdivisions, §36; tabular view, §37; explanation of the table, §38; adaptation of the trains of accents to sentences, §39.

*Poetic Consecution*.—Clauses and their subdivisions, § 40 ; tabular view and explanation, § 41 ; adaptation of the trains of accents to sentences, § 42.

*Makkeph*, § 43.

*Methegh*, its form and position, § 44 ; special rules, § 45 ; *K'ri* and *K'thibh*, meaning of the terms, § 46 ; constant *K'ris* not noted in the margin, § 47 ; their design and value, § 48.

Accuracy of the points, § 49.

#### ORTHOGRAPHIC CHANGES.

Significant mutations belong to the domain of the lexicon, §§ 50, 51 ; euphonic mutations to the domain of grammar, § 52.

MUTATIONS OF CONSONANTS at the beginning of syllables, § 53 ; at the close of syllables, § 54 ; at the end of words, § 55 ; special rules, § 56.

CHANGES OF CONSONANTS TO VOWELS in reduplicated syllables and letters and in quiescents, § 57.

MUTATIONS OF VOWELS, significant and euphonic, § 58 ; due to syllabic changes, § 59 ; to contiguous gutturals, § 60 ; to concurrent consonants, § 61 ; concurring vowels, § 62 ; proximity of vowels, § 63 ; the accent, § 64 ; pause accents, § 65 ; shortening or lengthening of words, § 66.

#### PART II.—ETYMOLOGY.

ROOTS OF WORDS.—Design of Etymology, three stages in the growth of words, § 67 ; pronominal and verbal roots, § 68 ; formation and inflection of words by external and internal changes, § 69 ; parts of speech, § 70.

PRONOUNS personal, § 71 ; pronominal suffixes, § 72 ; demonstrative, § 73 ; relative, § 74 ; interrogative and indefinite, § 75 ; paradigm I.

VERBS, the species and their signification, §§ 76-80.

PERFECT VERBS, § 81 ; formation of the species, §§ 82, 83 ; their inflection, §§ 84, 85 ; paradigm II.

*Remarks on the Perfect Verbs*.—*Kal* preterite, § 86 ; Infinitive, § 87 ; Future, § 88 ; Imperative, § 89 ; Participles, § 90 ; *Niphal*, § 91 ; *Piel*, § 92 ; *Pual*, § 93 ; *Hiophil*, § 94 ; *Hophal*, § 95 ; *Hithpael*, § 96.

Paragogic and Apocopated Future, § 97 ; and Imperative, § 98.

*Vav* Consecutive with the Future, § 99 ; with the Preterite, § 100.

Verbs with suffixes, §§ 101, 102 ; Remarks on the Perfect Verbs with suffixes, Preterite, § 104 ; Future, § 105 ; Infinitive and Imperative, § 106 ; paradigm III.

IMPERFECT VERBS, classified, § 107.

*Pe* Guttural Verbs, their peculiarities, §§ 108, 109 ; Remarks, §§ 111-115 ; paradigm IV.



- Ayin Guttural Verbs, their peculiarities, § 116 ; Remarks, §§ 118-122 ; paradigm V.
- Lamedh Guttural Verbs, their peculiarities, § 123 ; Remarks, §§ 125-128 ; paradigm VI.
- Pe Nun Verbs, their peculiarities, § 129 ; Remarks, §§ 131, 132 ; paradigm VII.
- Ayin Doubled Verbs, their peculiarities, §§ 133-137 ; Remarks, §§ 139-142 ; paradigm VIII.
- Pe Yodh Verbs, their peculiarities, §§ 144-146 ; Remarks, §§ 148-153 ; paradigm X.
- Ayin Vav and Ayin Yodh Verbs, their peculiarities, §§ 154-156 ; Remarks, §§ 158-161 ; paradigm IX.
- Lamedh Aleph Verbs, their peculiarities, § 164 ; Remarks, §§ 166-169 ; paradigm XI.
- Lamedh He Verbs, their peculiarities, §§ 170, 171 ; shortened future and imperative, § 173 ; Remarks, §§ 174-179 ; paradigm XII.
- Doubly Imperfect Verbs, § 180.
- Defective Verbs, § 181.
- Quadriliteral Verbs, § 182.
- NOUNS, their formation, § 183 ; Class I. §§ 184-188 ; Class II. §§ 189, 190 ; Class III. §§ 191-194 ; Class IV. §§ 195, 196 ; paradigm, XIII.
- Multiliterals, § 197.
- Gender and Number.*—Feminine endings, § 198 ; anomalies in the use of, § 199 ; employment in the formation of words, § 200 ; plural endings, § 201 ; anomalies, § 202 ; nouns confined to one number, § 203 ; Dual ending, 204 ; usage of the dual, 205 ; changes consequent upon affixing the endings for gender and number, §§ 206-213.
- The Construct State, its meaning and formation, §§ 214-218.
- Nouns with suffixes, § 219, 220.
- Declensions of Nouns, § 221 ; paradigms XIV, XV, XVI.
- Paragogic Vowels added to Nouns, §§ 222, 223.
- NUMERALS.—Cardinal numbers, §§ 224-227 ; Ordinals, etc., § 228.
- PREFIXED PARTICLES, § 229 ; the Article, § 230 ; He Interrogative, § 231 ; Inseparable prepositions, §§ 232-234 ; Vav Conjunctive, § 235.
- SEPARATE PARTICLES.—Adverbs, § 236 ; with suffixes, § 237 ; Prepositions, § 238 ; with suffixes, §§ 239, 240 ; Conjunctions, § 241 ; Interjections, § 242.

### PART III.—SYNTAX.

- Simple and Compound Sentences, § 243. 2 ; Office of Syntax, 243. 1 ; Elements of the sentence, § 243. 3.
- THE SUBJECT, a noun or pronoun, § 244 ; when omitted, 245 ; personal pronoun, § 246 ; its extension, § 247.
- The Article, when used, § 248 ; nouns definite without it, § 249 ; omitted in poetry, § 250 ; indefinite nouns, § 251.
- Attributive adjectives and demonstratives, § 252.

*Numerals.*—Cardinal numbers, §§ 253, 254; Ordinals, etc., § 255. 1, 2; fractional parts, § 255. 3; distributive numbers and numeral adverbs, § 255. 4.

Apposition or subordination, § 256.

The Construct State and Suffixes, §§ 257–259; resolved by the preposition § 260.

THE PREDICATE, Copula, § 261; Nouns, § 262; Adjectives and demonstratives, § 263.

Comparison of adjectives, § 264.

*Verbs.*—Hebrew conception of time, § 265. 1, 2; subjective use of the tenses, § 265. 3; different names applied to them, § 265. 3, *a*; the primary tenses; use of the preterite or perfect, § 266; the future or imperfect, § 267; the preterite and future in combination, §§ 268, 269; the modal forms, § 270; the intentional or paragogic future, § 271; the jussive or apocopated future, § 272; the imperative, § 273; the precativ particle, § 274; the primary tenses with Vav Conjunctive, § 275; the secondary tenses, Vav Consecutive with the future, § 276; Vav Consecutive with the preterite, § 277; participles, § 278; the infinitive, § 279; absolute infinitive, § 280; its emphatic use, § 281; change of construction to finite tenses, § 282; co-ordinate instead of dependent relation of verbs, § 283.

*Object of Verbs.*—The direct object of transitive verbs, § 284; transitive construction of intransitive verbs, § 285; indirect object of verbs, § 286; verbs with more than one object, § 287.

Adverbs and adverbial expressions, § 288.

Neglect of agreement, § 289; compound subject, § 290; dual nouns, § 292; nouns in the construct, § 293; changes of person, § 294; ellipsis, § 295.

Repetition of nouns, § 296; pronouns, § 297.

INTERROGATIVE, § 298, AND NEGATIVE SENTENCES, § 299.

COMPOUND SENTENCES.—Relative clauses, §§ 300, 301; the relative omitted, § 302; poetic use of the demonstrative, § 303; indefinite pronouns, § 304; relative conjunction, § 305; hypothetical sentences, §§ 306–308; circumstantial clauses, § 309; the conjunction Vav, §§ 310–312.

## PART FIRST.

### ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודות). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּמֶּל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵת Hhēth	ח	8
9	ט T	טֵת Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ Kh, K	כֶּת Kaph	כ	20
12	ל L	לָמֶד Lámédh	ל	30
13	מ M	מֶם Mēm	מ	40
14	נ N	נוּן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵין Áyin	ע	70
17	פ Ph, P	פֶּא Pē	פ	80
18	צ Ts	צָדִי Tsádihē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case



removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus **ב** with a point in its bosom has the sound of *b*, **ב** unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; **ג** is pronounced as *g*, **ג** unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; **ד** is *d*, **ד** unpointed is the aspirate *dh*, equivalent to *th* in *the*; **כ** is *k*, **כ** unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of **ג**, is commonly neglected in modern reading; **פ** is *p*, **פ** unpointed *ph* or *f*; **ט** is *t*, **ט** unpointed *th* in *thin*. The letter **ש** with a dot over its right arm is pronounced like *sh*, and called *Shin*; **ש** with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of **ס** Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of **ש** is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of **שִׁבְּלֵת** *shibbōleth* with **סִבְּלֵת** *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. **שִׁבְּלֵת** *to break*, **סִבְּלֵת** *to hope*. That *Sin* and *Samekh* were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. **שִׁבְּלֵת** *to be*

*bereaved*, כָּבֵל *to be wise*, כָּבֵל *to be foolish*; טָבֵר *to be drunken*, טָבֵר *to hire*, סָבֵר *to shut up*; נִדָּר *to look*, נִדָּר *to rule*, סוּר *to turn back*; טָפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as כָּבֵן and טָבֵן, כָּבֵן and טָבֵן, כָּבֵן and טָבֵן, and by the fact that ט is in a few instances written for ט, e. g. נָטָה Ps. 4 : 7 from נָטָה, טָבֵלָה Eccles. 1 : 17 for טָבֵלָה; Jer. 19 : 2 from טָבֵלָה but טָבֵלָה Isa. 3 : 17. The original identity of ט and ט is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between טָבֵן *leaven* and טָבֵן *a vessel in which bread is leavened*; טָבֵן *to shudder*, טָבֵן *horrible, causing a shudder*; טָבֵן *to hire*, טָבֵן *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ט *t*, and כ *k* from כ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ח the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and א, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ח** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **חַמְּלָה** Γόμορρα, **חַלִּי** 'Ηλί, **חַמְּלָה** Ἀμαλκή. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **חַמְּלָה** *Sh'mang*, **חַמְּלָה** *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; **א** **ב** **ג** **ד** **ה** when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the



letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

*a.* The few instances in which final letters are found in the middle of words, as ך׃ Isa. 9 : 6, or their ordinary forms at the end, as ך Neh. 2 : 13, ך Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as ך׃ Ps. 80 : 16, or smaller, as ך׃ Gen. 2 : 4, or above the line, as ך׃ Ps. 80 : 14, or inverted, as ך׃ Num. 10 : 35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as ך׃ Gen. 33 : 4, ך׃ Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended : in ך׃ Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In ך׃ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; ך׃ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is ך׃); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

*a.* The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of *Ἀλφα*, etc., which points to the Aramæic form ך׃.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake or a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, פ omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (פ omitted), Prov. 31:10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters פ and מ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח ט	(כ)	ל מ נ
Rough	ע	פ ק ר		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

### § 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ
Dentals	(ז)	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals (אות גְּרוּלִית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס ש	Sibilants.
Strong,	{	ב פ	Aspirates and Mutes.
		ג כ ק	
		ד ט ת	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ פ ת and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both  $\pi$  and  $\phi$ .

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲחִיּוֹת שְׁחֵיטָה) and serviles (אֲחִיּוֹת הַשְּׂמִיטָה). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֶתָּן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֶאָמַנְתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **בִּינָה שְׂמֵלֵאכֶּהוּ** *for his work is understanding*; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **אֶךְ הַבְּנָה שְׁלוֹמִי** *only build thou my peace*; **כְּשֶׁהֵיל אֵב הַמֶּזֶן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתֵב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִיהִי נִכְתָּב** *the name of Elias is written*; and Nordheimer **שֶׁאֵל הוֹן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל ב ת**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגִמְרָה** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-



ation of ת with the letters immediately preceding; thus ך or תק 500, ם or תר 600, ן or תש 700, ף or תת 800, ץ or תתק 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דְּבַר *he spake*, in Ex. 6: 29 דִּבֶּר *speak* and דִּבְרָר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דֶּבֶר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֹא *and he came*; והשברים is in Jer. 32: 37 first והשבחם *and I will bring them again*, and then והשבחם *and I will cause them to dwell*; שנים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ם was taken as the representative of the vowels *ī* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ך was in like manner made to represent its cognates *ū* and *ō*; and the two weak gutturals ן and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or ם for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by ן, e. g. לאַת *lāt* Judg. 4: 21, דַּאָג *dāg* Neh. 13: 16 K'thibh, קַאָם *kām* Hos. 10: 14, זַאָזֵל *zāzēl* Lev. 16: 8, רַאָשׁ *rāsh* Prov. 10: 4 and in a few other passages, ןַאָמֹת sometimes for *rāmōth*, צַאָרַר *tsarrār*, אַאָסַאךְ Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā* which is much more frequently written, is denoted by ה, e. g. גַּלְאָה *gālā*, מַלְכָּה *mallā*, אַתְלָא *attā*, rarely and only as an Aramæism by ן, e. g. חַהֲגָא *hhoggā* Isa. 19: 17, קַרְחָא *korhhā* Ezek. 27: 31 K'thibh, גַּבְחָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִיִּרְתִּים or צִיִּרְתִּים *tsivvīthīm*, צִיִּרְתִּי *tsivvīthī*; שִׁבּוּי or שִׁבּוּי *shūbbū*. In the former position ם stands for the first pair of vowels, and ך for the second, e. g. מִנִּיקָתָא *mēnikōth*, נְסִיגָתָא *n'sūghōthā*; ן for *ē* and *ō* so situated is rare and exceptional, e. g. רַעַשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יַעַנֵּשׁ *yānēts* Eccles. 12: 5; זֹתָא *zōth*, פֹּרָתָא *pōrōth* Ezek. 31: 8, בִּטְסֹתָא *bitstsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ם, and *ō* by ך, though ה is frequently and ן rarely employed for the same purpose, e. g. מַלְכָּה *mallā*, מַלְכָּי *mallō*; חַיָּה *hēyē*, פַּרְעָה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* by ם, though this is only written in a few particular forms, e. g. יַחֲיֶה *yih'yē*, תַּחֲיֶה or תַּחֲיֶה *tih'yenā*; מִלְלֶתְהֶם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבְבִּי or סִבְבִּי, only once סִבְבִּי 2 Kin. 8: 21; *ya<sup>ak</sup>ōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is תַּעֲשֶׂה, but in Ex. 25: 31 תַּעֲשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֲתָם, but in Ps. 19: 14 it is אֲתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיָר and הִמְיָר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְכִּים; *g'hūlōth* is in Deut. 32: 8 גְּבוּלָה, in Isa. 10: 13 גְּבוּלָה, in Ps. 74: 17 גְּבוּלָה; *lō* meaning *not* is לֹא, meaning *to*



*him* is לו, though these are occasionally interchanged; *zō* is written both זח and זו; and *pō* פה, פי and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *elō<sup>ah</sup>* אלה, *elōhīm* אלהים; *nāthūn* נתון, *n'thūnīm* נתינים or נתינים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כוח *kō<sup>ah</sup>h* Dan. 11: 6, always elsewhere כח; קודש *kōdhesh* Dan. 11: 30, for קדש; דוד *dāvidh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אדירים Ex. 15: 10, אדם Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.		Short Vowels.	
קָמֶץ Kámets	<i>ā</i> —	פָּתַח Páttahh	<i>ǣ</i> —
צֶרֶךְ Tséré	<i>ē</i> —	סֶגוֹל Séghol	<i>ě</i> —
חֹלֶם Hhólem	<i>ō</i> —	קָמֶץ חָטוּף Kámets Hhátúph	<i>õ</i> —

#### Doubtful Vowels.

חִירֶק Hhírik	—	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	—•—	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	—	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi<sup>a</sup>, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. יִשׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִשְׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where ש is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ = *ī*, and Hhirik parvum — = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not װ, but —. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ך̣, ם and ם̣, is not one of quantity, for  $\bar{e}$  and  $\bar{u}$  are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהי (which have been formed into the technical word אֶהְיֶי E $\acute{h}e\mathring{v}i$ ) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Dagghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Dagghesh-forte belong only to consonants: thus קוֹיָה *kōvekā*, אֵוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדָה *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Dagghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בֹּי *bō*, לֹי *lō*, but שָׂרִי *sūray*, גֹּי *gōy*, גָּלִי *gālīy*, תָּרִי *tār*, שְׁלִי *sh'lēv*, זִי *zīv*; the combination ךִּי is pronounced *āv*, עָנִי and אָנֹו *ānāv*, סָתִי and סָתֹו *s'thāv*. In consequence of its extreme weakness, ך is not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. תִּי *tī*, רִשֹּׁן *rīshōn*, פִּרָּה *pīrā*; final ך is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ם in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ם, e. g. רִבְיָה Jer. 27: 20, רִבְיָה Ezek. 27: 15, מְרִיבִי Ps. 30: 4, רִשְׁוֹנִי Isa. 44: 17, לְבִי Jer. 33: 8, וְהָיָה Nah. 1: 3. In אֲנִי 2 Chron. 8: 18, and בְּיָה Deut. 32: 13, ם represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדָה־צִדְקָה Num. 1: 10, עֲשֵׂה־אֵל 2 Sam. 2: 19, also written עֲשֵׂה־אֵל 1 Chron. 2: 16. In such words as מִשְׁכָּה Jer. 22: 6, מִשְׁכָּה Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings מִשְׁכָּה, מִשְׁכָּה § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (ו) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נֵר *nēr*, מוֹת *mōth*; without these quiescent letters they are said to be written defectively, e. g. הַקְּמֹתִי *h<sup>a</sup>kīmōthī*, כְּמוֹס *kāmūs*.

*a.* Hhirik with Yodh is short in וְהַיְיָיִי *vah<sup>a</sup>mittiv* 1 Sam. 17: 35, בִּיקְרוּתְהֶם *bikk'rōthekhā* Ps. 45: 10, לִיקְהָתִי *likk'hath* Prov. 30: 17, לִיסֹדֶה *lissōdh* 2 Chron. 31: 7. In צִיָּהֶם *1 Chron. 12: 1, 20*, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הִחֻקִּי *hhukkē*, לְאֻמִּים *l'ummīm*, יוּלַדְהָ *yulladh*, הִחֻקָּה *hhukkā* Ps. 102: 5, אֲלֻמִּים *2 Chron. 2: 7*, וּלְהָ *Ezek. 16: 34*.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

#### SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָה emptiness, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָה), which serves to assure the reader that one has not been inadvertently omitted. It



is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesch-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בִּשְׂמִירָכֶם, בִּלְלֶךְ, קִשְׁטֹ, אֶמְרָה, אֶחָד, נֶחֱדָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הֶזְיָקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הִשָּׂאת, וְזָאת Ruth 3: 4; יְהִי־לִי Isa. 62: 3, though in this case it is sometimes written, e. g. וְזָאתָ 2 Sam. 14: 3; וְהִלִּיתָ 2 Sam. 14: 2; וְהִלִּיתָ Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, וַיָּרָא, רַב־יָא, הָיָא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יָרָא y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִשְׁוֹן rīshōn Job 15: 7, תִּשְׂסָנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ع in Arabic. In such forms as רִגְלָיו Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (הָ *quiescens*), or vocal (נָ *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered e, as



instances לִקְהֵלָה Gen. 2: 23, וְהָיָה רִחֵק Ruth 2: 2, 7, וְהָיָה 1 Kin. 13: 7, וְהָיָה. Hhateph-Seghol occurs but once וְהָיָה 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. וְהָיָה 2 Kin. 2: 1, וְהָיָה ver. 11.

### PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ה, ח, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ׀, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ רוּחַ *rū<sup>a</sup>hh*, שָׁמֹעַ שָׁמֹעַ *shāmō<sup>a</sup>*, מַגְבִּיחַ מַגְבִּיחַ *maghbī<sup>a</sup>h*, שָׁמֵחַ שָׁמֵחַ *shāmā<sup>a</sup>t*, יִיחַד יִיחַד *yī<sup>a</sup>hhd*.

*a.* Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֵחַ should accordingly be read *shāmā<sup>t</sup>*, and יִיחַד *yīhhd*. But both the Sh'va under the final letter, § 16, and the Dagheshe-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רוּחַ רוּחַ or רוּחַ רוּחַ for רוּחַ רוּחַ.

### SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by



a quiescent letter or not, are called simple, e. g.  $\text{לְכָה}$  *l'khā*,  $\text{עֹלֶה}$  *ō-lē*. (The first syllable of this second example begins, it will be perceived, with the consonant  $\text{ע}$ , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus  $\text{קַמ־תֵּם}$  *kam-tem*,  $\text{הִלַּח־תָּהּ}$  *hā-lakht*. As the vocal *Sh'vas*, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. *Pattahh* furtive in like manner belongs to the syllable formed by the preceding vowel. Thus  $\text{רָרֹה}$  *r'rōā*,  $\text{נִי}$  *nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֶלְהִים	בָּרָא	בְּיוֹם	אָדָם	הוֹלִיֹת	סֵפֶר	זֶה
ā-dhām	ēlō-hīm	b'rō	b'yōm	ā-dhām	tō-l'dlōth	sé-pher	zē
Gen. 5: 1. אָדָם בָּרָא בְּיוֹם הוֹלִיֹת סֵפֶר זֶה							
				ō-thō	ā-sā	ēlō-hīm	bidh-múth

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus  $\text{כֶּטֶלֶת}$  *k* (1) +  $\bar{a}$  (2) = 3,  $\text{תֵּא}$  (1) +  $\bar{a}$  (1) +  $\text{לֵת}$  (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*. p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, אֶפְסָה, אֶפְסָה, אֶפְסָה, אֶפְסָה, אֶפְסָה and the like are formed after the analogy of אֶפְסָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְתִּשְׁטָסַר *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שִׁתְּה־לִּי; so also in the proper names בְּרַחֲמֵי, בְּרַחֲמֵי, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus חֶבֶתְהָ *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus הֶזֶת in which ז belongs in a measure to both syllables is for הֶזֶת, הֶזֶת *hahū* is for *hah-hū*, § 23. 3. a, יַהֲרֹג *yah<sup>a</sup>rōg* is for יַהֲרֹג *yah-rōg*, נֶחֱפָחְכֻּי *neheph'khū* is for נֶחֱפָחְכֻּי *neh-p'khū*. See also § 20. 2 and § 22. a.

### AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long; and in unaccented mixed syllables, short, e. g. יִרַשׁ or יִרַשׁ *yī-rash*, יִבְחֻ or יִבְחֻ *yibh-nu*, גְּבֻלֹ or גְּבֻלֹ

*g'bhū-lō*, יָלֹד or יוֹלֵד *yul-ladh*, בָּלָם or בּוֹלָם *kul-lām*, מְעוּזִי or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, גָּבֵל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, בֵּן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרַב, וַיִּשָּׁב, וַיִּזְזֶה. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

*a.* The vowel is long or short as the grammatical form may require; thus in יִרְאֶה־וְיִתְחַלֵּץ, יִרְאֶה־וְיִתְחַלֵּץ Gen. 22: 8, which follow the analogy of יִרְאֶה, and in קָדְשִׁי Isa. 10: 34, קָדְשִׁי the first vowel is short; in יִשְׁכָּן, יִשְׁכָּן the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֶה *yī-r'ū*, from יִרְאֶה *to fear*, and יִשְׁכָּן *yī-sh'nū* from יִשְׁכָּן *to sleep*; but יִרְאֶה *yir-ū* from יִרְאֶה *to see*, and יִשְׁכָּן *yish-nū* from יִשְׁכָּן *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets e. g. חֶפְשִׁי *hhokh-mā*, חֶפְשִׁי *hhū-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. בְּהָרִי *bo-hh'ri*, תֹּבְלִים *to-obhlhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וְיָסַח with the prefixed conjunction *vo'niyyōth*, הָאֵינִי with the article *hā'niyyā*; עָמַד in the Hophal *yo'madh*, יִחַד Isa. 44: 13 in the Piel *y'thā'-rēhū*. The first vowel is *ō* in צָהַר from צָהָר, קָדְשִׁים from קָדֵשׁ, מִשְׁפָּחָה from מִשְׁפָּח, מִשְׁפָּחָה Isa. 38: 14, מִשְׁפָּחָה Num. 22: 11, אֶרְהֶבֶה Num. 23: 7 and the like, and the first two vowels in such words as מִשְׁפָּחָה from מִשְׁפָּח, מִשְׁפָּחָה Isa. 30: 12 from מִשְׁפָּח, מִשְׁפָּחָה Deut. 20: 2, מִשְׁפָּחָה Hos. 13: 14, מִשְׁפָּחָה 2 Chron. 10: 10, מִשְׁפָּחָה 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in מִשְׁפָּחָה Job 16: 19 from מִשְׁפָּחָה, מִשְׁפָּחָה from מִשְׁפָּחָה, מִשְׁפָּחָה from מִשְׁפָּחָה. The word מִשְׁפָּחָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive מִשְׁפָּחָה Obad. ver. 11, and the future מִשְׁפָּחָה Gen. 32: 18, but *ā* in the preterite מִשְׁפָּחָה 1 Sam. 24: 11. The best authorities decide that מִשְׁפָּחָה should be pronounced *bāttīm*, not *böttim*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: מִשְׁפָּחָה Ps. 38: 21 (in some editions), מִשְׁפָּחָה Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald מִשְׁפָּחָה Judg. 19: 5 comp. ver. 8, and מִשְׁפָּחָה Ezek. 41: 25; in Dan. 11: 12 מִשְׁפָּחָה the points belong to the marginal reading מִשְׁפָּחָה, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִשְׁפָּחָה Ps. 16: 5 (in some editions), מִשְׁפָּחָה Ps. 55: 19. 22, מִשְׁפָּחָה Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁפָּחָה Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. מִשְׁפָּחָה Ex. 21: 22 *v'nāgh'phū*, מִשְׁפָּחָה Ex. 21: 35 *ūmākh'rū*, § 45. 5.

c. Inasmuch as מִשְׁפָּחָה is derived from מִשְׁפָּחָה *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhatuph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in מִשְׁפָּחָה 1 Sam. 13: 21, מִשְׁפָּחָה Eccles. 12: 11 and מִשְׁפָּחָה Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of מִשְׁפָּחָה Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and עֶמֶרַד *emerald*, Ezek. 28:13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as עֶמֶרַדֿ Ezek. 26:9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יְהוֹשֻׁעַֿ, יְהוֹשֻׁעַֿ, Jer. 22:20, יְהוֹשֻׁעַֿ Isa. 27:4, or to replace it, as יְהוֹשֻׁעַֿ from יְהוֹשֻׁעַֿ Ezek. 36:35, 38, and by the fact that the article undergoes the same euphonic change before הֿ and הֿ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'kheartām*, זְכָרְתָּ *zūkheart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זֹכְרִי *zō-kh'rē*, תִּזְכְּרִי *tiz-k'rū*, לִבְנֶה *libh-ne*,



תִּכְתּוֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַחֲזָרִים = חֲזָרִים *haz-z'khūrīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עֲזָרָא *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, וַיְבַחֲשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלֵה *hal'lū*, קִלְלֵה *kil'lath*, צִלְלוּ *tsil'lō*, אִלַּל *al'lay*, חִיכְכֵה *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=3) after a long vowel; ד (=4) after Daghesh-forte; ה (=5) under the first of two similar letters.

### DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik,






and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

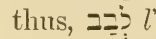

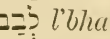

1. Daghesh-lene (דָּגֶשׁ לֵנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיִּהְיֶה בָאֵר Ex. 1: 1, שָׁמָּה Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי מִצְרָיִם Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי הָיְתָה תָהוּ, פָּנֵי תָלוּם Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֲדָרִי, which ends in a consonant. In three instances, however, e. g. אֲדָרִי בָם Ps. 68: 18, קִרְתָּהוּ Isa. 34: 11, שָׁלַךְ בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

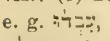

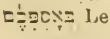

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּחֲרָהּ, שָׁמַעַתָּה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבַרְכֵת, עֲבַדְתֶּם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܫ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is  (ܦܪܥܝܢܐ). The six letters which receive Dagbesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh ( *softness*), being written beneath them when they were to be aspirated, and another called Kushoi ( *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ*, *τριχός*; *τρέφω*, *θρέψω*; *θύω*, *ἐτρίβην*; *ὄνκ* *ἔχω*, *ὄνχ* *ἔξω*; *μεθ'* *ὄμιν*.

§ 22. The absence of Dagbesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus,  *l'bhahh* with the prefix  becomes  *bil'bhahh*, not  *bil-bahh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g.  *qabhu* from ; yet with occasional exceptions, as  Lev. 23: 39, where  necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. **הַעֲבֹדִים**, **הַעֲבָדִים** for **הַעֲבֹדִים**, **הַעֲבָדִים**. (3) The construct plural of nouns **עֲבָדִים** from **עָבַד**, **קְרָבִים** from **קָרַב**, though with occasional exceptions, as **רְשָׁעִים** from **רָשָׁע**, **חֲרָבוֹת** from **חָרַב**, Cant. 8: 6, but **רְשָׁעִי** Ps. 76: 4; **צָבָאִי** Isa. 5: 10; **חֲרָבוֹת** Ps. 69: 10; **בְּרָכָי** Gen. 50: 23, but **בְּרָכָיָם** Judg. 7: 6; **בְּנָדִי** from **בָּנָד** are peculiar in omitting Dagghesh in the singular with suffixes. (4) Three feminine nouns ending in **וֹת**, **כְּלָבוֹת** from **כָּלַב**, **חֲלָלוֹת** from **חָלַל**, **עֲבָדָת** (only occurring with suffixes) from **עָבַד**, but not **בְּרָכָוֹת**. Also a few other nouns of different forms, viz.: **אֲבָדָן**, **בְּרָכָאִים**, **שִׁרְבִיט**, **עֲרָבִי**, **שָׁפָכָה**, **הַרְפָּאִי**, but **הַרְפָּאִי**. (5) After prefixes, as He interrogative, e. g. **הֲרָעָתָם** Gen. 29: 5 from **רָעָה**, and inseparable prepositions, e. g. **לְדַבֵּר** from **דָּבַר**, **בְּדָת** from **דָּת**, **בְּדָר** from **דָּר**. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. **לְבָחוֹב**, **לְבָחוֹב**; **בְּפָל**, **בְּפָל**; **לְצַבָּא** Isa. 31: 4; **לְצַבָּא** Num. 4: 23, 8: 24; **בְּפָל**, **בְּפָל**. (6) The suffixes of the second person **הָ**, **כָּ**, **נָ** never receive Dagghesh-lene, **בְּנָה**, **בְּנָהָם**, except once after Nun Epenthetic, § 101, 2 (5), **אֲנִי־בְנָה** Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, **עֲזָבוֹן** Ezek. 27: 12 must have as its ground form **עֲזָבוֹן**, not **עֲזָבוֹן**; and **אֲרָבָם** Hos. 7: 6, **רָבָם** Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates **רָבָה**, **אָרַב**.

b. The omission of Dagghesh-lene from the final letter of **הוֹכֵחַ** Prov. 30: 6, abbreviated from **הוֹכֵחַ** or **הוֹכֵחַ**, and from the aspirate in the proper names **רָחֵלָל** Josh. 15: 38, 2 Kin. 14: 7, and **רָחֵלָל** Josh. 15: 56 is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Dagghesh-forte conjunctive, § 24, e. g. **אֲרָצָה בְּנֵינָה** Gen. 11: 31 and elsewhere, **אֲרָצָה בְּנֵינָה** Gen. 46: 28, **אֲרָצָה בְּנֵינָה** Ex. 15: 1. 21, **אֲרָצָה בְּנֵינָה** Ex. 15: 13, **אֲרָצָה בְּנֵינָה** Deut. 16: 1 (comp. **אֲרָצָה בְּנֵינָה** Gen. 20: 9), **אֲרָצָה בְּנֵינָה** Deut. 31: 28 (comp. **אֲרָצָה בְּנֵינָה** Isa. 8: 2), **אֲרָצָה בְּנֵינָה** Gen. 35: 29, **אֲרָצָה בְּנֵינָה** Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Dagghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in **בָּ** followed by **בָּ** Gen. 39: 12, Jer. 3: 25 or by **פָּ** Ex. 14: 4. 17, Lev. 25: 53, or by **מָ** (in Baer's text) Gen. 32: 11, 40: 7; in **בָּ** followed by **בָּ** Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramaic in **דָּ** followed by **דָּ** Dan. 3: 3 (in some copies) and in **כָּ** followed by **כָּ** Dan. 3: 3. The old strife as to the Dagghesh in the word **שְׁתֵּי־מֵי־חַיִּים** two is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from **שְׁתֵּי־מֵי־חַיִּים**; Schultens as Dagghesh-forte arising from an assimilated **נִ**, contending that it was for **שְׁתֵּי־מֵי־חַיִּים** from **שְׁתֵּי־מֵי־חַיִּים**; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **ח** with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition **בֵּין** without the Dagghesh, **בֵּין־שָׁמַיִם** Judg. 16: 23, and again with the same preposition with it, **בֵּין־שָׁמַיִם** Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

## DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesth-forte (דָּגֶשׁ הַפֿוֹרְטֵי) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּצְלַח *vayyimmāl*. Daghesth-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. פָּרָאֵשׁ Cant. 5: 2, בָּרַח Prov. 14: 10.

a. For other examples of Resh with Daghesth-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. b.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְּקֹד *yippākēdh*. Daghesth-forte in these letters is readily distinguishable from Daghesth-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesth-forte if a vowel precedes, otherwise it is Daghesth-lene.

3. Daghesth-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesth-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (ـ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. בְּרִי, formed by appending the syllable רִי to the root בָּרַח; נְחִירִי composed of the same syllable and the root נָחַן, whose last letter is changed to ח to conform with that which follows; טָבִי from טָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַנֵּן, הִתְחַנֵּן, and certain forms of nouns, as, גְּבוּר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יִטָּב for יָטַב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. קִימֵי צֹאֵי, נִהְיֵה יִלֵּךְ, מִהֲיֵה. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִיִּי inn'bhē for



מִבְּחֵי *m'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. הָהֵלֶלֶךְ for הָהֵלֶךְ. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra<sup>m</sup>mā* Gen. 10: 7, יַזְזַרְרַר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְהַבְּרָרֶת הַקְרִיָּאָה).

*a.* Daghesh-forte conjunctive occurs regularly after the pronouns הָ and הָ followed by Makkeph, e. g. מַחֲזִיבֵי-וַהֲגִלְתִּי Ps. 133: 1, וַהֲחִלְתִּי Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לִקְהֹלֵי-הָאָדָם Gen. 2: 23, וּמִשְׁנֵי-הַלֵּסָה Gen. 43: 15, or having a conjunctive accent on the penult, וַשִּׁירָה Gen. 3: 14, אֲנִיָּהָ Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מִצָּאָה בִּירָה (for מִצָּאָה) Ps. 84: 4, but מִצָּאָה Deut. 24: 1, אֲנִיָּהָ Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ה verbs פָּרַי Gen. 1: 11, רָגַלְתָּה Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants מִשְׁנֵהָ Gen. 27: 26 or is immediately preceded by Methegh הַבְּהִלִי Gen. 30: 1, but וַעֲנֵה-אֶרֶק Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate מִשְׁנֵהָ פָּרַי Gen. 49: 31, but אֲנִיָּהָ הַיְגִדְוֹת Gen. 2: 4. The inseparable particles כִּי, כִּי, כִּי, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לִי which follows the ordinary rule וַעֲנֵה-אֶרֶק Deut. 10: 1, and one additional instance וַעֲנֵה-אֶרֶק Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* קִימוּ בָּאָה Gen. 19: 14, וַיֵּאָבְדוּ Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet הָנָה Gen. 19: 2, בָּנִיָּה Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מִצָּה Ex. 4: 2 for מִצָּה, so מִלָּה Isa. 3: 15, מִלָּה Mal. 1: 13, מִלָּה בְּמִלָּה Isa. 27: 8.



b. Daghesh-forte separative occurs only in the following examples:

אֶפְרַיִם Hos. 3: 2.	לִיקְרָח Prov. 30: 17.	עֵינַיִם Deut. 32: 32.
בִּיקְרוֹתָיִךְ Ps. 45: 10.	רִקְרָה 1 Sam. 28: 10.	עֲנִיתָיִךְ 2 Sam. 23: 27.
הַזְבוּלִים Am. 5: 25.	פְּסִיתוֹתֶיךָ (?) Ezek. 13: 20.	Jer. 29: 27.
הַפְּתִיחָה Gen. 18: 21.		עֲצָבִיכֶם Isa. 58: 3.
הַפְּתִיחַ Gen. 37: 32.	פְּנֵיךָ Isa. 33: 1.	עֲצָבֵיכֶם Am. 5: 21.
הַפְּתִיחַ Gen. 17: 17.	בְּמִגְדָּוָה Joel 1: 17.	עֲקָבֶיךָ Gen. 49: 17.
הַמֶּלֶךְ 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	בְּמִגְדָּוָה Job 9: 18.	Judg. 5: 22.
	בְּמִגְדָּוָה Nah. 3: 17.	עֲקָבוֹת Ps. 89: 52.
הַמְרוֹתָם Job 17: 2.	בְּמִגְדָּוָה Ex. 15: 17.	עֲקָבוֹתָיִךְ Ps. 77: 20.
הַמְרוֹתָיִם Ex. 2: 3.	בְּמִגְדָּוָה Deut. 23: 11.	עֲשָׂבוֹת Prov. 27: 25.
הַמְרוֹתָיִם (?) Judg. 20: 43.	בְּמִגְדָּוָה Ps. 141: 3.	עֲמֻתָּהֶנּוּ Ps. 119: 139.
הַמְרוֹתָיִם 1 Sam. 1: 6.	בְּמִגְדָּוָה Prov. 4: 13.	עֲמֻתָּהֶנּוּ Ps. 88: 17.
הַמְרוֹתָיִם Isa. 57: 6.	בְּמִגְדָּוָה Judg. 20: 32.	עֲשָׂתֶיךָ (?) Ps. 37: 15.
הַמְרוֹתָיִם Gen. 49: 10.	בְּמִגְדָּוָה Jer. 4: 7.	Isa. 5: 28.
	בְּמִגְדָּוָה Isa. 9: 3, 10: 27, 14: 25.	שְׂבָלוֹ Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הַלְלוּ Judg. 5: 7. 1 Sam. 2: 5; Job 22: 12 (Edit. Baer); וַיְחַלְּלוּ Job 29: 21; וַיְחַלְּלוּ or וַיְחַלְּלוּ Job 21: 13; וַיְחַלְּלוּ Isa. 33: 12, Jer. 51: 58; בְּרִצְוָה Ezek. 21: 15, 16; נִבְּנָה Ezek. 6: 9; נִשְׁתַּחֲוּהוּ Isa. 41: 17; נִתְּנָה Ezek. 27: 19; קִבְּלָהּ (?) Isa. 19: 6; and probably הַדְּרִיכָה Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מִחוּלָּה Gen. 14: 23, כִּלְכִּלְכִּלָּה Gen. 31: 54, and some manuscripts have חֲמִשָּׁה Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וַיֵּאמֶר לֹא (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא Gen. 3: 17, פִּלְמִלְאָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת, e. g. אֶשְׁשָׁמָם probably *esh-sh'mām* Gen. 5: 2, קִבְּבוּתָהּ Gen. 4: 4, שִׁבְבַת־לְעָרָה Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶתָּה, נָתָתָה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is



when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקָחָהּ *l'kāhhāh*, לְקָחָהּ *lāk'hhā*. The point four times found in א, וְיָבִיאוּ Gen. 43: 26, Ezra 8: 18, תְּבִיאוּ Lev. 23: 17, רָאוּ Job 33: 21, though called a Dagghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

### RAPHE.

§ 27. Rāphe (רָפֶה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Dagghesh-lene, Dagghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הִנֵּחָהּ Ex. 9: 18, וְשִׁעְרָהּ Lev. 13: 4, בְּהִטָּאָה Num. 15: 28, לָהּ Num. 32: 42, בְּשִׁכְבָּהּ Job 31: 22 in some copies. In תִּעֲשֶׂה-יָךְ Ex. 20: 4, Deut. 5: 8, it is the opposite of Dagghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצָה Ex. 20: 13, Deut. 5: 17, it is the opposite of Dagghesh-lene, and shows that the ת may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated.

### ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טָעֻם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (פְּזֻזִּים), and Conjunctives or Servants (פְּזֻזִּים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called תַּקְוִיּוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's *Bibliotheca Magna Rabbinica*, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(^)	אַתְנַחַח

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְלוֹתָ postp.
4. Zākēph Kātōn	(˙)	זָקֵף קָטוֹן
5. Zākēph Gādhōl	(˙)	זָקֵף גָּדוֹל
*6. Tiphhhā	(,)	טִפְחָה

CLASS III. *Dukes.*

*7. R'bhī <sup>a</sup>	(˙)	רְבִיז
*8. Shalsheleth	(˙)	שְׁלִשְׁלֵת
*9. Zarkā	(˘)	זָרְקָה postp.
10. Pashtā	(˘)	פָּשְׁטָה postp.
11. Y'thībhh	(,)	יְתִיב prep.
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(˘)	פָּזֵר
14. Karnē Phārā	(˘)	כַּרְנֵי פָּרָה
15. T'lishā Gh'dhōlā	(˘)	תְּלִישָׁה גְּדוֹלָה prep.
16. Geresh	(˘)	גֵּרֶשׁ
17. G'rāshayim	(˘)	גֵּרֶשׁ"ם
*18. P'sik	(!)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(,)	מֶרְקָה
*20. Mūnāhh	(,)	מוֹנַח



21. Merkā Kh'phūlā	( )	מֶרְקָא כְּפִיּוּלָא
*22. Mahpakh	( )	מַחְפֶּקֶחַ
23. Dargā	( )	דַּרְגָּא
*24. Kadhmā	( )	קַדְחָא
*25. Yerahh ben Yōmō	( )	יֶרֶחַ בֶּן-יוֹמֹי
26. T'līshā K'tannā	( )	תְּלִישָׁא קַטְנָא postp.

*a.* Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

*b.* According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhlā, *palm of the hand*; R'bhi<sup>a</sup>, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. תָּהִי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשָּׂא Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָלַד Gen. 33: 13, and in some manuscripts and editions there is a like re-



petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, מִלְאָכֹוֹ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְרָעָה Gen. 26: 4, אֲחֵהָ Deut. 16: 3, the accent is Pashta, but in וְלִזְרָעָה Gen. 17: 8, אֲחֵהָ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֶׂב Gen. 1: 11, פִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הִנֵּה Gen. 2: 14, פִּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִנֵּה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֲשָׁמִית. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

## DISJUNCTIVE ACCENTS.

## CLASS I.

1. Sillūk	(,)	סִלּוּק;
2. Merkā-Mahpakh or Ölev'yörēdh	(, ^)	מֶרְקָה וְיֹרֵד
3. Athnāhh	(, _)	אַתְנַחַח

## CLASS II.

4. R'bhī <sup>a</sup>	( ^ )	רְבִיז
5. R'bhī <sup>a</sup> Mugrāsh	( ^ ' )	רְבִיז מֻגְרָשׁ
6. Zarka or Tsinnōr	( ^ )	צִנּוֹר <i>postp.</i>
7. Tiphbbā initial or D'hhī	(, ^)	תִּפְבָּהּ <i>prep.</i>
8. Pāzēr	( ^ )	פֹּזֵר
9. Great Shalsheth	(   ^ )	שְׁלִשְׁתָּה
10. Azlā L'gharmēh	(   ^ )	אֲזֵלָה לְגַרְמֵה
11. Mahpakh L'gharmēh	(   ^ )	מַחְפָּה לְגַרְמֵה
12. P'sīk	(   )	פְּסִיק

## CONJUNCTIVE ACCENTS.

13. Merkā	(,)	מֶרְקָא
14. Mūnāhh	(,)	מוֹנָח
15. Mūnāhh superior or Illūy	(,)	מֶלֶךְ
16. Tiphhhā or Tarhhā	(,)	טִפְחָא
17. Yerahh ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּךְ
19. Kadhmā or Azlā	(,)	אֲזֵלָא
20. Shalsheleth	(,)	שַׁלְשֵׁלֶת

Tsinnōrith (˘) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְקָא, or in an antecedent monosyllable, in which case it supplies the place of Makkeph *lā*, for *lā* אֵל, בִּי־הָרָה. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַב־בִּים.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְקָא; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְקָא (Wickes) or מֶרְקָא (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְקָא (Wickes) or מֶרְקָא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֵל־הָרָה or אֵל־הָרָה for אֵל־הָרָה. The sign for R'bhī<sup>a</sup> Mugerāsh resembles a combination of R'bhī<sup>a</sup> and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְקָא. P'sik is occasionally used as with the prose accents, § 38. 1. a, to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī<sup>a</sup> Mugerāsh, *Gereshed-R'bhī<sup>a</sup>*; Tsinnor and Tsinnorith, *a water-course*; D'hhī, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarlha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphllha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Dagheshe-lene after the former in מֶרְקָא־הָרָה Prov. 8: 3, and the presence of Dagheshe-forte Conjunctive after the latter in מֶרְקָא־הָרָה Ps. 3: 3.

## POSITION OF THE ACCENT.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed *Milra* (מִלְרָא from below), and in the latter *Milēl* (מִלְעֵל from above).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: וְהִשְׁמַחְתָּהּ, וְצָחַק; לֵב, שָׁחָה. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פָּקֵד, פָּקֵדָה, פָּקֵדוֹת, פָּקֵדוֹתָי, פָּקֵדוֹתֶיךָ, פָּקֵדוֹתֵינוּ; וְקִבְּלוּ, וְקִבְּלוּן; מִדְּבַר, מִדְּבָרִים; מִשְׁנֵה, מִשְׁנֵהוּ; אֲרָבָה, אֲרָבָהוּ.

3. The only exception is a class of words called *Segholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these









ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. פָּ, פֶּה, פֶּה, פֶּה, פֶּה. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בָּאֶחָד, בָּאֶחָד, בָּאֶחָד, בָּאֶחָד.

3. A mixed syllable, whether an affix as הָם, הָן, or suffix as בָּם, בָּן, הָם, הָן, will attract the accent to itself, הֶלְכָּם from הֵלֵךְ; בִּלְכֶם, בִּלְכֶם from בָּלַךְ; הֶמְלָחָם from הִמְלִיךְ. In the unusual form בָּלָחָם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, וְאֶחָד, וְאֶחָד, וְאֶחָד; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְאֶחָד, וְאֶחָד, וְאֶחָד.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *personálicity*, *personificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, גִּהָרָה Gen. 30: 1, גִּבְרָה Gen. 29: 6, are parti-

ciples, but בָּנְתָה Gen. 35: 18, בָּסָא Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built*, from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁב; שָׁזָו *he has seized*, but שָׁזָו Job 23: 9 *I shall see* from שָׁזָה; יָרַע *it shall be evil* from יָרַע, יִרְעַה *he shall feed* from יָרַע; נִרְדָּה *he was rebellious*, נִרְדָּה *it was bitter* from נִרְדָּה; קוּמִי *arise thou (fem.)*, קוּמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלְהָ Gen. 1: 5, בָּנָה לְיִרְ Gen. 4: 17, אָזְלַת יָדְךָ Deut. 32: 36, וְתִאָּבְדְּךָ נֶפֶשְׁךָ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לְבַשֵּׁי קָנוֹ Num. 24: 22, נִבְּלָה גִּיְיִ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֵם, הֵן, כֵּם, כֵּן, § 33. 3, אֲדִירָם הִי Gen. 43: 7; nor to a penult which is a mixed syllable, נִקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, רָרִיב לִי Judg. 6: 31, רָקַנְתָּ לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed רָרִיב לִי (רָרִיב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לְבַשֵּׁי קָנוֹ Num. 24: 22, נִבְּלָה גִּיְיִ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct תִּשְׁקָה הַשֶּׁהָ Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לִי נִשְׁמַע Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. *אָנְכִי, אָנְכִי; אָתָּה, אָתָּה; עָתָּה, עָתָּה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future, וְיִלְכֶּה, וְיִלְכֶּה; so וַיִּבְרָא, וַיִּבְרָא. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יָרָא Gen. 41: 33 for יָרָא; so תִּפְּאֵר Zech. 9: 5, Mic. 7: 10, הָשִׁיעַ Ps. 39: 14 for הָשִׁיעַ; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָּה became לָמָּה before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָה becomes רִיבָה before ר Ps. 74: 22; so הָיָה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.*

*a.* לָמָּה, רִיבָה, לְוָבָה, רִיבָה are accented on the ultimate before ירהוה, which the Jews read אֶהְיֶה. In like manner הוֹסִירָה became הוֹסִירָה before הָקְרָאָה Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פִּינְיָה Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh הוֹשִׁיעַ Hos. 4: 4, or Pattahh furtive, הָשִׁיעַ Gen. 44: 2.

### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק) (*end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 יְהִי אֱלֹהִים... הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָאָרֶץ... הָאֵשׁ... הָמָיִם: 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī\*, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, וְיָבוֹשׁ... מִפְּנֵי... לְיָלֵךְ... לְעִשְׂוֹת... בִּי, in 2 Kin. 1: 6 into six, אֵלֶּי... יִהְיֶה... בְּיִשְׂרָאֵל... שֵׁלַח בְּדָרֶשׁ... עֲקָרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnabh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī<sup>a</sup> is wholly rhythmical.

*a.* Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

*a.* Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>k</sup> Pashta <sup>p</sup>, Mahpakh <sup>m</sup>, Y'thibh <sup>y</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,



	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮ ,	,	{	, (,)	,	, (,) '( ) <sup>q</sup>	}	
	^	^						
				^ (,)	^	^ (,) '( ) <sup>q</sup>		
SECONDARY SECTIONS.			:	^	' ( )	^ (,) '( ) <sup>q</sup>	{ ( ) ' ( ) <sup>q</sup> ( ) <sub>1</sub> ^	
			^					
					.	^ ( ) <sub>1</sub> ^ ( ) <sub>1</sub>		
UNUSUAL SECTIONS.					i l			
							qp	^ ^ ^ ^ ^

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhira, Gen. 1: 4. If T'bhira be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhîr, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahn*.—If Athnahn be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphha, Gen. 1: 1. The accents which precede Tiphha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī<sup>a</sup>*.—The first Conjunctive before R'bhī<sup>a</sup> will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī<sup>a</sup> will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. *Kai ne Phara* is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

*a.* In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk: וְיָמִית׃ Gen. 5: 5; Athnahh וַיֵּאָמֶר Gen. 24: 34; Zakeph Katon וַיִּבְרָא Isa. 1: 30; R'bhî<sup>a</sup> וְיָמִית׃ Gen. 7: 19; Pazer וַיֵּאָמֶר Gen. 22: 2; T'lisha Gh'dhola וַיִּבְרָא Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-





## POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

*a.* The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhi<sup>a</sup>, Pazer, Great Shalsheth or L'gharmeh.

*a.* Thus the Silluk clause is subdivided by R'bhi<sup>a</sup> and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhi<sup>a</sup> (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhi<sup>a</sup> and L'gharmeh Ps. 5: 11. Great Shalsheth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.				
SECONDARY SECTIONS.				

*Explanation of the Table.*

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus <sup>·</sup>i, in distinction from Munahh <sub>·</sub>.

*a. (1) Train of Silluk.* If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhiha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhiha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhiha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī<sup>a</sup> Mugrash.* If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī<sup>a</sup> Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī<sup>a</sup> Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī<sup>a</sup> Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī<sup>a</sup> Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī<sup>a</sup> Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhiha Ps. 5: 8, 18: 3; or by three, Merka, Tarhiha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

*b. (1) Train of Athnahh.* If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'lihi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, Ps. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6. 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī<sup>a</sup> Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī<sup>a</sup> Mugrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī<sup>a</sup>, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī<sup>a</sup>, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī<sup>a</sup>, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī<sup>a</sup> or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī<sup>a</sup> is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī<sup>a</sup>*. R'bhī<sup>a</sup>, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī<sup>a</sup> in distinction from Great R'bhī<sup>a</sup> or R'bhī<sup>a</sup> proper, which, though it has the same sign, fulfils



quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī<sup>a</sup> may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. *Train of R'bhī<sup>a</sup>*. R'bhī<sup>a</sup>, when governing an independent section of its own, i. e. Great R'bhī<sup>a</sup> may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī<sup>a</sup> precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. *Train of Pazer*. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. *Train of Great Shalsheth*. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. *Train of L'gharmeh*. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see b (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, מִן־צִוְיָתָם Ps. 5: 11, הוֹרֵרִי Ps. 27: 11, וַיִּרְאֵה Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אָנֹכִי Ps. 6: 3, Merka-Tsinnorith הִשְׁעָךְ בִּי Ps. 22: 9, Mahpakh-Tsinnorith בָּאֵךְ בִּי Prov. 6: 3.

## MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶת־עֲלֶיךָ, אִם־תִּשְׁהִי־בִי Gen. 30: 31, יִשְׁלִי־כֹל Gen. 33: 11, וְאֶת־כָּל־אֲשֶׁר־לִי Gen. 12: 20, 25: 5, Ex. 20: 11, עַל־כָּל־דֶּבַר־פֶּשַׁע Ex. 22: 8, גַּל־כָּל־בְּנֵי־שָׁחַץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה־יָדִים Deut. 19: 15, נִגְשֵׁה־הַגִּיד 1 Kin. 17: 21, אֲמִיר־הַהֶהָה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, *אֶת־שָׁנִי*, *פֶּלֶשׁוֹם*, *הִתְחַלְּצֵנָה*, otherwise it will commonly receive the secondary accent Methegh, *שָׁם־יִיכָה*, *הִנֵּם־הֵחָה*, *פָּחַב־הֵחָה*, *אֵין־יִרְאֶה*.

a. The particles *אֵל*, *אֶל*, *אִם*, *אֶת*, *בֶּן*, *בֵּל*, *כֵּן* are almost invariably followed by Makkeph, so are the nouns *בֶּן*, *בֵּת* and *כֹּל* when in the construct state; the particle *נָא* is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles *אִו*, *בִּי*, *לֹא* and the pronoun *כִּי*, as well as sometimes after larger words which do not admit of the retrocession of the accent, e.g. *אִו־בָּרָם* Ex. 22:4, *יִרְאֶה־נָּא* Gen. 27: 32, *וְשִׁפְּתֵי־אִשׁ* Hos. 8: 14, *נִפְחֹח־כֹּו* Gen. 15: 10. The pronoun *נָה* is followed by Makkeph before words whose initial letter admits Daghesheforte Conjunctive, *נָה־לִּיב וְנָה־לְּעִים* Ps. 133:1. *נָא־נָא* are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages *נָא* is followed but not preceded by Makkeph, *נָא־בְּרִיחָה* Ps. 1: 1. *נָא־נָא* are joined by Makkeph but never *נָא־נָא*, the *נָא* being always linked to the following word. *נָא־נָא* are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows *נָא*, thus *נָא־נָא בְּכֵן* but *נָא־נָא־נָא*.

b. Tsere remains before Makkeph in *נָא־נָא*, *נָא־נָא*; it sometimes remains and is sometimes shortened in *נָא־נָא*, *נָא־נָא* e. g. Gen. 16: 13 *נָא־נָא־נָא*, but ver. 15 *נָא־נָא־נָא*. It once remains according to some editions in *נָא־נָא* Job 41: 26, a word which is three times written *נָא* without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on *נָא־נָא* and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable *נָא־נָא־נָא* Gen. 34: 16, *נָא־נָא־נָא* Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *נָא־נָא־נָא* Jer. 46: 20, and perhaps *נָא־נָא־נָא* Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *נָא־נָא־נָא* Lam. 4: 3, *נָא־נָא־נָא* 2 Chron. 34: 6, and probably *נָא־נָא־נָא* Hos. 4: 18, *נָא־נָא־נָא* Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed *נָא־נָא־נָא* and *נָא־נָא־נָא*.

## METHEGH.

§ 44. Methegh (*נָא־נָא* *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. בְּמִסְגְּרוֹתֵיהֶם, בְּחֵקֵם, יוֹצֵאֵי, גִּבְעֹתָם, הַחֲזָלִים, וּמִהֶתְכוֹנוֹת. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. תְּרַאֲהֶנּוּ Gen. 22: 8, בְּיָאֵם-לָהֶם 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, הַשְׂאִירֶנּוּ Num. 21: 35, בְּלֶךְ-הַבָּשָׂן Num. 21: 33, בְּלֶךְ-בָּבֶל Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַקִּדְרֹתֶיךָ Deut. 4: 26, הָרוֹחַתֶּיךָ Josh. 22: 27, where the tone falls on the penult; הָהוֹדִקִּים Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וַיִּהְיֶה תֵּלֶךְ, וַאֲשַׁתְּמָרָה 2 Sam. 22: 24, וַיִּהְיֶה תֵּלֶךְ Job 1: 7, בְּהִתְהַלְלוֹת Ezek. 42: 5, שָׂאֵל-הָאִישׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיִּבְרָאֲשֵׁם Jer. 33: 24, הִיזְרַעְתִּי 1 Kin. 21: 1, אֶת־כָּל־הַמִּצְוָה Deut.

6: 25, except in certain cases which require it, e. g. **נְתַתְּמָה** Ex. 1: 10, **וְהִתְהַלַּכְתָּ** Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), **וְהִתְהַלַּכְתָּ** Gen. 3: 8, **וְהִתְהַלַּכְתָּ** Gen. 7: 2, **מִמֶּסְפָּרֵיהֶם** Ps. 18: 46, **כְּהִנְסֹתָהּ** Zech. 9: 16, but **הַשְּׂאֵבָה** Gen. 24: 11.

(2) On *ě*, *ĩ* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ǎ* or *ě*, **וְהִתְהַלַּכְתָּ** Gen. 3: 24, **וְהִתְהַלַּכְתָּ** Gen. 4: 26, **וְהִתְהַלַּכְתָּ** Gen. 30: 31. Initial *h* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules **וְהִתְהַלַּכְתָּ** Gen. 47: 24, **וְהִתְהַלַּכְתָּ** Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, **וְהִתְהַלַּכְתָּ** Job 3: 5, but **וְהִתְהַלַּכְתָּ** Ps. 9: 9.

(4) With the first syllable of **וְהִתְהַלַּכְתָּ** and **וְהִתְהַלַּכְתָּ**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **וְהִתְהַלַּכְתָּ** Gen. 17: 12, **וְהִתְהַלַּכְתָּ** Gen. 9: 9, **וְהִתְהַלַּכְתָּ** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וְהִתְהַלַּכְתָּ** Gen. 17: 20, **וְהִתְהַלַּכְתָּ** Gen. 30: 16, **וְהִתְהַלַּכְתָּ** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ** Gen. 30: 38, **וְהִתְהַלַּכְתָּ** Isa. 9: 17, 10: 34, **וְהִתְהַלַּכְתָּ**; sometimes to other intermediate syllables, § 20. 2, e. g. **וְהִתְהַלַּכְתָּ** Ex. 12: 21, **וְהִתְהַלַּכְתָּ** Num. 31: 12 (but **וְהִתְהַלַּכְתָּ** Deut. 34: 1, where a simple syllable precedes), **וְהִתְהַלַּכְתָּ** Isa. 63: 7, **וְהִתְהַלַּכְתָּ** Obad. ver. 11, particularly before the first radical of **וְהִתְהַלַּכְתָּ** to *be* and **וְהִתְהַלַּכְתָּ** to *live* when pointed with Sh'va **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וְהִתְהַלַּכְתָּ** Gen. 1: 11, **וְהִתְהַלַּכְתָּ** Ex. 12: 7, Zech. 14: 2, **וְהִתְהַלַּכְתָּ** Jon. 1: 14, 4: 2.



*a.* Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, מִירְלָה Gen. 19: 12, קִירְרָה Gen. 22: 12, אֶבְרִישָׁם Gen. 34: 6. With dissyllables this is rare and exceptional וַיִּקְרָא יִצְחָק 1 Kin. 1: 19, טַלְמָה-הַגִּבְיָה 1 Chron. 28: 9.

*b.* Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, הַמִּבְשָׁה Lev. 3: 3, לְמַנְיָה Ps. 4: 1, but הַקְלָרִים Gen. 33: 5, לְהַרְבֵּה Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּבְשָׁה Gen. 18: 17, הַאֲלֵךְ Ex. 2: 7, but הַדִּירָהִם Gen. 29: 5, הַמִּשְׁלֵּל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi הַלְטִיָּם Ps. 85: 6. Before Daghesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַבְּכִיָּה Isa. 27: 7.

(3) To the first syllable of וַיְהִי or וַיְהִי before Makkeph or with the accent Pashta, וַיְהִי-אִיר Gen. 1: 3, וַיְהִי Gen. 4: 8, וַיְהִי-שָׁמַיִם Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בָּא-הַמִּשְׁפָּטָה 2 Kin. 9: 11.

*c.* It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial וּ *ū*, the unemphatic conjunction, is an exception with which it is not written, e. g. וּבְקָהִי Gen. 6: 19, וּבְלָלָהָ Gen. 31: 4, unless the Sh'va be compound, e. g. וּבְלָלָהָּ Gen. 1: 18, וּבְשָׁבָהָ Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְהִיָּה Gen. 32: 22, וַיַּעֲלֵה Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִשְׁמְעוּךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְהִשְׁבֵּחַ, לְשִׁירְךָ, וְהִרְיֶה, בְּהַפְּתֵלִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. דְּעוּצָו Job 19: 6, נִתְתָּקָה Ps. 2: 3, בְּהַפְּתֵלִים Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶתְחַנְּנֶם Isa. 66: 13, לֹא־תִהְיֶה דֵּעָה Dent. 12: 31, וְאִסְתָּרִים Zech. 7: 14, וְלֹא־יָדָעָה Num. 10: 23, וַיִּקְרָא Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נִסְתַּחֲגֵלְנוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶתְהִירֶם Ps. 79: 10.

(2) The divine names רַבְּחִי, אֲרִי, אֲנִי, אֲנִי, when accented with R'bhī<sup>a</sup> not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī<sup>a</sup> or D'hhi not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהָיָה Ps. 1: 3, לְהַפְּתֵלִים Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, בְּהִרְרִי לְ Ps. 36: 7, וְאֶתְּנֶהֱיָהּ Ps. 91: 15.

(4) אֶי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶתְּנֶהֱיָהּ Gen. 10: 14, מִשְׁקָרִים Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī, or Kadhma as the second Conjunctive before Pashta or T'blhir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), וְאֶתְּנֶהֱיָהּ Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

## K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מִסְפָּרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thīb (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6: 7 is connected the marginal note וַיֹּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **נִיאָמַרְי**. Again, in ver. 9, **תִּקְנֶה** in the text refers to **ק' תִּקְנֶה** in the margin; the K'ri is here **תִּקְנֶה**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְנֶה**. Jer. 42: 6 has **אָנֹכִי** where the marginal note is **אָנֹכִי קרי**; the K'ri is accordingly **אָנֹכִי**, and the K'thibh **אָנֹכִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **הַבֵּשׂ** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **יִרְדָּךְ** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי וְלֹא כְּתִיב**, *read but not written*, e. g. **יִשְׂרָאֵל** Judg. 20: 13 in the text, **בְּנֵי** in the margin, to be read **בְּנֵי יִשְׂרָאֵל**; so Jer. 31: 38 **בְּאֵיִם**. In 1 Kin. 21: 8 the first letter of **הַכְּזָבִים** is left unpointed as superfluous, and in Job 2: 7 **וְזָרַע** is explained by the margin to stand for **וְזָרַע**: so Jer. 18: 23 **וְהָיָה** for **וְהָיָה**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יהוה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יהוָה**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúρις* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוֹה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So יִשְׁשָׁכָר read יִשְׁשָׁכָר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as



the grammatical or exegetical comment of a steadfast tradition.

#### ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ě* or *ĩ* derived from *ǣ* is written *ǣ*, as *תַּרְחָא* *Θαρα*, *בַּלְאָאָם* *Balaaam*, *גַּבְעִין* *Γαβαων*, *מַרְיָאָם* *Μαριαμ*; and on the other hand, *a* is sometimes written *ě*, *אֶחָלִיבְקָה* *Ολιβεμα*, *קֶנֶז* *Κενεζ*, *גֶּת* *Γεθ*, especially before *ח* as *קִיֶּחָה* *Kore*, *זָרַח* *Zare*. (2) *ě* is written for *ĩ* and *ǫ* for *ũ*, *כֶּתִים* *Χετταιοι*, *גִּיָּהֶם* *Γεεννα*, *גִּדְעֹן* *Γεδεων*, *מֶסְרַיִם* *Μεσραιμ*, *אֶחָלִיבְקָה* *Οχοζαθ*, *אֶחָלִיבְקָה* *Οζα*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *קַיִן* *Kainan*, *נָבוֹ* *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels *οι* *οικρα*, *οιδ* *οιδαβηρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צָבָהִית* *Σαββαθ*, *רַעֲוָאֵל* *Ραγουηλ*, *קְרוֹבִים* *Χερουβιμ*, *סֹדוֹמָא*; the final vowel of Segholates is also written *ǫ* if *o* precedes, *מֹלֹחַ*, *גֹּמֹר*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

### ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

*הָיָה* to be, exist, *חָיָה* to live; *נָבַט* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *הָנִיחַ* to encircle the neck with an ornament, *הָנִיחַ* to strangle, *אָנַח* applied to sounds uttered in strangulation, to groan; *הָנִיחַ* to go about as a spy, *רָבַח* to go about as a merchant; *פָּנַס* to collect, *אֲנָסִים* treasures; *גָּבִיר* a cup, *קִיבֵּט* or *קִיבֵּט* a helmet (of similar shape); *רָךְ* tender, delicate, *רָךְ* thin; *הָקִין* to make straight, *הָקִין* to straighten the beam of the balance, to weigh; *בְּכֹרִית* first born, *בְּכֹרִית* first ripe, *בָּקָר* the first portion of the day, the morning; *הָלַח* to suspend, *הָלַח* applied to a bucket, to let down; *חָצַר* to cut, *קָצַר* to reap; *זָהָב* gold, *צָהָב* yellow; *נָסַח* to conceal, *נָסַח* and *נָסַח* to hide away as treasures, *סָפַח* to cover with boards; *נָחַץ* to destroy by tearing down, *נָחַץ* to destroy by uprooting; *נָחַץ* to slay, *נָחַץ* to sacrifice; *חָבַל* to bind, *חָבַל* to bound; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַח* to break in pieces; *חָצַב* to cut off, *חָצַב* to hew stone, *חָצַב* to cut wood; *בָּחַר* to surround, *חָצַב* to encircle the head with a crown; *נָסַח* to pour out, *נָסַח* to pour in libation or in casting metals; *צָהָר* to shine, *נָסַח* to be pure; *חָצַב* to engrave, *חָצַב* to plough; *בָּחַץ* to prove, *בָּחַץ* to approve, choose; *נָסַח* to drink, its causative *הִנְסַח*; *חָצַב* to break through, *חָצַב* to investigate; *נָסַח* to place, its reflexive *הִנְסַח*.

2. By the transposition of letters, e. g.:

*חָצַב* to deal violently, *חָצַב* to urge; *חָצַב* to cut with the sickle, reap, *חָצַב*

to cut with the teeth, bite; נוֹשֵׁם to blow, נֶפֶשׁ breath; כָּנָס to collect, נֶכֶס riches, חֲסִמֵּיחַ storehouses.

### 3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, קָצַר to restrain, חָצַר an enclosure; from גז are formed גָּזַר to cut, גָּזַז to cut off, גָּזַח to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרְשָׁיו to spread out; פָּרֶם a vineyard, פֶּרֶם a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹשׁ once in poetry; סָגַר to shut, rarely סָכַר; סְעָרָה storm, שְׁעָרָה rare and poetic; סָכַף to cover, once שָׁכַף; הִקְנָה to be quenched, once וְקָנָה; הִתְעַב to abhor, once הִתְעַב; סָכַל to be foolish, once פָּסָל; עֲוֹלָה iniquity, once עֲלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) צָחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) צָעַק which is the more frequent form in other books; כֶּשֶׁב, כֶּשֶׁבֶה a lamb, occur in the Pentateuch interchangeably with כֶּשֶׁב, which are the only forms found in other books; a sceptre שֵׁבַט, but in the book of Esther שֵׁבֶט; Damascus הַמָּשְׁקָה, in Chronicles הַמָּשְׁקָה; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **א** for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, **ז** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ז, e. g.:

Heb. הָדָה *to wander*, Aram. הָדָה, Syr. ܗܕܐ; Heb. זָהָב *gold*, Aram. ܙܗܒ, Syr. ܙܗܒܐ; Heb. צֶהַר *a rock*, Aram. ܥܗܪ, Syr. ܥܗܪܐ; Heb. שְׁלֹשׁ *three*, Aram. ܫܠܝܬܐ, Syr. ܫܠܬܐ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْض, Aram. ܐܪܥܐ, Syr. ܐܪܥܐ. Other consonant changes: Heb. בֵּן *a son*, Arab. ابْن, Aram. ܒܝܪ, Syr. ܒܝܪܐ; Heb. קָטַל *to kill*, Arab. قَتَلَ; Heb. יָסַד *a throne*, Aram. ܝܫܕܐ, Syr. ܝܫܕܐ, Arab. ܝܫܕܐ; Heb. ܫָׁמַר *a field*, Aram. ܫܡܪܐ, Syr. ܫܡܪܐ, Eth. ܫܡܪܐ.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַחַזְזָן *purple*; שָׂטֵן *to hate*; חֲבֻצָה *chamber*; אֶחָד *Achan*; נְבוּכַדְרֶזֶז *Nebuchadnezzar*; דּוֹג *Doeg*; אֲלֻנִּים *almug or alnum trees*; תְּתִינִים *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לָא occasionally for לֵא and *vice versâ*, probably שְׂבָלִית for כְּבָלִית, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in



their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for תִּקְטֹל; הִתְקַטֵּל probably for תִּקְטֹל comp. Arab. *takattala*. In אֶזְכָּר Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, אֶזְרוֹעַ *arm*; מֶלֶךְ, אֶמֶלֶךְ *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְרָהָם, אֶנְשֵׁים, אֶרְבָּעִים, אֶזְקִים. So in Chaldee אֶרֶם *blood*, Heb. דָּם; אֶנָּן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χθῆς, ἐχθῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

*a.* This occurs regularly in verbs whose first radical is י or נ, and in nouns derived from such verbs, e. g. יָבֹל for בֹּל, יִדְבֹּל for דְּבֹל, יִחַי for חַי Ezek. 2: 10 for יִחַי חַי, חַיִּי Ezek. 1: 4 for חַיִּי חַי, and perhaps פָּאֵר Am. 8: 8 for פָּאֵר פָּאֵר.

א is thus dropped in נָחֵי for אֶנְחֵי, אָשֵׁר for אָשֵׁר; also in a few instances from the beginning of the second syllable of words, e. g. נָאֶחֶד Ezek. 28: 16 for נָאֶחֶד; אֶזֶן Job 32: 11 for אֶזֶן; אֶסְרִים Eccl. 4: 14 for אֶסְרִים; מְאֶסְרִים 2 Chron. 22: 5 for מְאֶסְרִים; מְאֶסְרִים Ezek. 20: 37 for מְאֶסְרִים; מְאֶסְרִים 1 Kin. 5: 25 with Daghesh-forte conservative for מְאֶסְרִים; אֶחָב Prov. 8: 17 for אֶחָב; אֶזֶן Prov. 17: 4 for אֶזֶן; אֶסְרִים 1 Sam. 1: 17 for אֶסְרִים. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

ב is occasionally dropped from the participles of the Pual or fourth conjugation, as לָקַח for לָקַח, לָקַח in לָקַח for לָקַח Ex. 3: 2 for לָקַח; לָקַח Ex. 7: 22 for לָקַח Ex. 7: 11; and perhaps כ in כָּתַב Gen. 49: 11, which appears to be for כָּתַב.

*b.* The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as יָרַד Judg. 9: 11 for יָרַד; יָרַד 2 Sam. 22: 41 for יָרַד; יָרַד Ezek. 33: 30 for יָרַד; יָרַד Neh. 3: 13 for יָרַד; יָרַד Judg. 9: 9 for יָרַד, and perhaps יָרַד Jer. 42: 10, which seems to be for יָרַד.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

*a.* This is regularly the case with ה of the article and of verbal prefixes, and י as the final radical of verbs, e. g. לָקַח for לָקַח; לָקַח for לָקַח; לָקַח for לָקַח.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with א, נ, and י, e. g. יָרַד Ezek. 2: 10 for יָרַד; יָרַד with Daghesh-forte conservative for יָרַד; יָרַד Lam. 3: 53 for יָרַד; יָרַד Gen. 3: 16 for יָרַד; יָרַד Job 35: 11 for יָרַד; יָרַד Ex. 26: 24 for יָרַד; יָרַד Isa. 13: 20 for יָרַד; יָרַד 2 Sam. 22: 40 for יָרַד; יָרַד Isa. 3: 24 for יָרַד; יָרַד for יָרַד; יָרַד as a particle of entreaty, probably for יָרַד; יָרַד Am. 8: 8 (K'thibh) for יָרַד; יָרַד the name of a Babylonish deity for יָרַד is a foreign contraction. The conjecture that יָרַד Mic. 1: 10 is for יָרַד in *Accho* is ingenious and favoured by the occurrence of יָרַד in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be יָרַד.

*b.* In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. יָרַד for יָרַד; יָרַד Job 29: 6

for  $\text{הַיָּצִיב}$ ,  $\text{הַיָּצִיב}$  Ex. 2: 4 for  $\text{הַיָּצִיב}$  and probably  $\text{פָּאָ}$  Ps. 139: 8 with Daghash-forte conservative for  $\text{פָּאָ}$ .

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus,  $\text{מָתָה}$  for  $\text{מֵתָה}$ ,  $\text{הַתְּהִימִם}$  for  $\text{הַתְּהִימִם}$ ,  $\text{לִבְבֶיךָ}$  for  $\text{לִבְבֶיךָ}$ , but  $\text{רַב}$  from  $\text{רָבֵב}$  1 Kin. 1: 15 for  $\text{מִשְׁחָח}$  or  $\text{מִשְׁחָח}$ ,  $\text{מִיֶּשֶׁחַח}$  Ezek. 4: 3 for  $\text{מִיֶּשֶׁחַח}$  Mal. 1: 14 for  $\text{מִיֶּשֶׁחַח}$ .

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghash-forte, except at the end of words, § 25, where Daghash disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid  $\text{נ}$ , rarely with  $\text{ל}$  and  $\text{ר}$  and only in particular words; so  $\text{ח}$  of the Hithpael of verbs before  $\text{ד}$  and  $\text{ט}$ , and in a few instances before sibilant and other letters, and  $\text{ד}$  at the end of a few words before  $\text{ח}$ . Thus,  $\text{יִתָּן}$  for  $\text{יִתָּן}$ ,  $\text{מִנְתָּה}$  for  $\text{מִנְתָּה}$ ;  $\text{יִלְכָה}$  for  $\text{יִלְכָה}$  Ezek. 27: 23 for  $\text{פִּלְגָה}$  Am. 6: 2;  $\text{שָׁלִי}$  for  $\text{שָׁלִי}$ ;  $\text{יִתְּפֹאֵל}$  for  $\text{יִתְּפֹאֵל}$ ,  $\text{יִתְּפֹאֵל}$  for  $\text{יִתְּפֹאֵל}$ ,  $\text{הַחֲפֹזִים}$  for  $\text{הַחֲפֹזִים}$ ,  $\text{הַחֲפֹזִים}$  for  $\text{הַחֲפֹזִים}$ ,  $\text{לָחַח}$  for  $\text{לָחַח}$ ,  $\text{אֶחָד}$  for  $\text{אֶחָד}$ .

a. So perhaps  $\text{כ}$  in  $\text{כִּסֵּה}$  according to Gesenius for  $\text{כִּסֵּה}$  and  $\text{כִּסֵּה}$  for  $\text{כִּסֵּה}$ . Compare Greek  $\sigmaυγγενής$  for  $\sigmaυγγενής$ ,  $\tauέτυμμα$  for  $\tauέτυμμα$ , and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. מְרַבֵּל for מְרַבֵּל, דְּרַבֵּשֶׁק for דְּרַבֵּשֶׁק, מְרַבֵּל for מְרַבֵּל Isa. 23: 11 for מְרַבֵּל Job 18: 2 in the judgment of some for קַבֵּי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תְּמִינִי Ps. 64: 7, Lam. 3: 22 is for תְּמִינִי is unnecessary and unwarranted.

4. When ה of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְסַחֵר for מְסַחֵר, מְשַׁחֵר for מְשַׁחֵר, מְשַׁחֵר for מְשַׁחֵר, מְשַׁחֵר for מְשַׁחֵר.

a. In הַשְׁתַּחֲוֶה Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ה is likewise transposed with י and changed to י: thus, Aram. הַשְׁתַּחֲוֶה for הַשְׁתַּחֲוֶה; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is י appearing in this conjugation is הַשְׁתַּחֲוֶה Isa. 1: 16, where ה is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δζ) into σδ, as σπρίσδω for σπρίζω.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ה has been assimilated to a following initial ו; viz. וְשִׁשִּׁים Isa. 35: 1 presumed to be for וְשִׁשִּׁים; וְשִׁשִּׁים Num. 3: 49 for וְשִׁשִּׁים Ex. 21: 30, Ps. 49: 9; וְשִׁשִּׁים Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְרָשָׁן Deut. 8: 16, but mostly וְרָשָׁן Gen. 32: 20, commonly וְרָשָׁן Ruth 3: 4, commonly וְרָשָׁן. So, too, in some proper nouns, וְרָשָׁן Zech. 12: 11, וְרָשָׁן Josh. 12: 21, וְרָשָׁן, whose original ך is shown in the derivative וְרָשָׁן and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזַנִּים from אֲזַנִּים, בָּתִּים from בָּתִּים.

c. If the feminine endings ה and ה have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state וְרָשָׁן, absolute וְרָשָׁן, but with a suffix וְרָשָׁן; וְרָשָׁן (comp. וְרָשָׁן Deut. 32: 36), וְרָשָׁן. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, וְרָשָׁן Jer. 5: 22, or § 53. 3. a וְרָשָׁן Isa. 33: 21 for וְרָשָׁן, וְרָשָׁן Ex. 15: 2 for וְרָשָׁן. Comp. Gr. *ἀνόςιος* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ו, e. g. וְרָשָׁן for וְרָשָׁן, וְרָשָׁן for וְרָשָׁן, וְרָשָׁן for וְרָשָׁן. The only exceptions are the four words וְרָשָׁן, וְרָשָׁן Prov. 21: 8, וְרָשָׁן Gen. 11: 30, וְרָשָׁן 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְרָשָׁן is in most instances relieved from this necessity by the substitution of ו, or by doubling the following letter in its stead, e. g. וְרָשָׁן or וְרָשָׁן for וְרָשָׁן.



*a.* In one instance after such a change of י to ך, a following ך suffers the contrary change to י to prevent the triple recurrence of the same letter, אֶרְכָּהּ Isa. 16: 9 for אֶרְכָּהּ.

4. Yodh before the plural termination ים is in a few cases changed to ם to prevent the conjunction of like sounds, תְּלִיזִים Hos. 11: 7 for תְּלִיזִים Josh. 10: 26; צְבוּאִים Hos. 11: 8 for צְבוּאִים Gen. 10: 19; דְּהִיזִים from דְּהִיזִי (also צִצְאוֹת) for דְּהִיזִים; בְּלוּזִי Jer. 38: 12 for בְּלוּזִי (or as some read, בְּלוּזִי) ver. 11.

*a.* In like manner י is changed to ם before וה in the word נָאוֹה for נָאוֹה from נָאוֹה; it is consequently unnecessary to assume, as Gesenius does, a singular נָאוֹה which never occurs.

### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, פּוֹלֵב for פּוֹלֵב; טוֹטְטוֹת for טוֹטְטוֹת; בָּבֵל for בָּבֵל Gen. 11: 9; צִלְחֹת 2 Chron. 35: 13 from צִלְחֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed י is softened to its homogeneous vowel *ai* before other labials or vowelless letters, e. g. יוֹבִיחַ, יוֹבִיחַ; the softening of an initial י to *i* only occurs in אִישׁ 1 Chron. 2: 13 for אִישׁ ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for אִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הוֹיֵד for הוֹיֵד § 59, פִּיהוֹדָה for פִּיהוֹדָה, unless they are doubled, as מִיִּשְׁלִי, מִיִּשְׁלִי, and occasionally even then, e. g. מִיִּשְׁלִי for מִיִּשְׁלִי. Final ם always, and medial ם frequently, gives up its consonant sound after any vowel whatever, e. g. מִיִּשְׁלִי, מִיִּשְׁלִי, מִיִּשְׁלִי for מִיִּשְׁלִי.

*a.* Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָבֵל; in אָמַר preceded by ל, thus לֵאמֹר; in אֱלֹהִים and certain forms of אֱלֹהִים preceded by the prefixes ב כ ל ו, thus, בֵּלְעֹהִים, לֵאמֹר but לֵאמֹר; כִּלְעֹהִים but כִּלְעֹהִים; וְלֵאמֹר but וְלֵאמֹר. The following examples are of a more individual character, e. g. נִצָּחָה for נִצָּחָה 1 Kin. 11: 39 for נִצָּחָה Num. 11: 4, בָּאֲזָרִים Jer. 40: 1, כָּאֲמַתְיָהוּ Isa. 14: 23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִבְכֶּה Ezek. 42: 5, and אוֹבִיד Hos. 11: 4 from אֹבֵד Job 8: 8 for רִשְׁתִּין Deut. 32: 32 for רִאשׁ, and the examples cited § 53. 2, *a*.

*b.* The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הוה in proper names to ה, thus חִזְקִיָּהוּ, חִזְקִיָּה. The change here does not consist in the rejection of the vowel ה and the softening of the consonant ה, but the syllable הו is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as מִיִּבְכֶּה after the rejection of הו becomes מִיִּבְכֶּה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שְׂעָרָה Lev. 13: 4 for שְׂעָרָה. The proper name פְּדֵהָאֵל Num. 34: 28 is derived not from פָּדָה but פָּדָה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

*a.* Thus, אֲרִשְׁתִּים for אֲרִשְׁתִּים, חֲבָאָה for חֲבָאָה Ezek. 25: 6 from שָׁחַט ver. 1; ; שְׁחָהוּ Ps. 139: 20 for שְׁחָהוּ, so רָחַמְנוּ Jer. 10: 5; רִאשֹׁנִי from רִאשֹׁנִי Neh. 6: 8 for רִאשֹׁנִי; חֲוָה Isa. 51: 20, חֲוָה Deut. 14: 5; חֲמָאִים 1 Sam. 14: 33 for חֲמָאִים; חֲבָאִיר Isa. 10: 13 for חֲבָאִיר; חֲבָאִיר Zech. 11: 5 for חֲבָאִיר; this even occurs after mixed syllables, e. g. חֲבָאִיר for חֲבָאִיר; חֲבָאִיר for חֲבָאִיר, particularly in proper nouns חֲבָאִיר for חֲבָאִיר; חֲבָאִיר for חֲבָאִיר. So, יִרְחֵם Eccles. 2: 13 for יִרְחֵם Jer. 25: 36 for יִרְחֵם; יִרְחֵם Prov. 30: 17 for יִרְחֵם. There is no instance of this with י, on the contrary, קִנְיֹה Cant. 5: 2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, ו in an unaccented ū, י in ī, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהוּ for בָּהוּ, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יִרְחֵם for יִרְחֵם, יִרְחֵם for יִרְחֵם, יִרְחֵם for יִרְחֵם.

(5) When preceded or accompanied by heterogeneous vowels, ו and ך are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיָּצֵק for הַיָּצֵק, גָּלָה for גָּלָה, קָם for קָם, הָקִים for הָקִים, בֵּית for בֵּית, הַיָּשִׁיב for הַיָּשִׁיב, נָדוּשׁ for נָדוּשׁ, construct state of מִן, בֵּית const. of בֵּית, הַיָּלִיל for הַיָּלִיל, יָגֵל for יָגֵל.

*a.* Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָנָה, גָּנָה, רָנָה.

### VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֵל *to be great*, גָּדֻל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; יָגֵל in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is גָּלְיָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch שָׁם or שָׁמָּה, elsewhere, with a single exception, שָׁמָּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. שָׁמָּה *to kill*, Aram. שָׁמָּה, Syr. ܫܡܐ, Arab. قَتَلَ, Ethiop. ቀጥለ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִדְּבָר, מִשְׁפָּחָה. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקָּטָל, הַקָּטָלָה; בַּת for בָּתָּה, בָּתָּי; הֵם, הֵנָּה comp. הֵנָּה, הֵנָּה.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הֵנָּה, before suffixes הֵנָּה; and in the particle אֵל, before suffixes אֵל. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מְרַבֵּה, construct מְרַבֵּה, plural מְרַבֵּה.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הֵם, הֵנָּה; הֵנָּה, הֵנָּה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הֵנָּה for הֵנָּה; בָּתָּה for בָּתָּה in place of בָּתָּה § 56. 3.

a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה; Eccles. 9: 12 for הֵנָּה § 53. 2. a; הֵנָּה for הֵנָּה Lam. 1: 8, if this is for הֵנָּה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 הֵנָּה for הֵנָּה.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-



panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁלַח in the imperative but not in the infinitive for שָׁלַח, but שָׁלַח not שָׁלַח for שָׁלַח. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁלַח always, but שָׁלַח and שָׁלַח; שָׁלַח but שָׁלַח; שָׁלַח but שָׁלַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁלַח but שָׁלַח; שָׁלַח; שָׁלַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁלַח for שָׁלַח; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. שָׁלַח from שָׁלַח Job 31: 24 (in most copies) from שָׁלַח, שָׁלַח from שָׁלַח. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁלַח, שָׁלַח, שָׁלַח but שָׁלַח; שָׁלַח. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁלַח for שָׁלַח or שָׁלַח; שָׁלַח from שָׁלַח.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁלַח, שָׁלַח, שָׁלַח.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁלַח and שָׁלַח, or with a slight distinction, as שָׁלַח in pause: שָׁלַח; שָׁלַח, construct שָׁלַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁלַח 1 Kin. 14: 3, and in most editions שָׁלַח Jer. 13: 25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁלַח Ps. 7: 6, which is probably to be read *yi'ardōph*; though it might be pronounced *yiradlōph*, which some conceive to be an anomalous form for שָׁלַח, after the analogy of שָׁלַח Gen. 21: 6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words שָׁלַח Isa. 1: 6, and שָׁלַח Isa. 53: 5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁלַח and the Piel שָׁלַח.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, with few exceptions as בְּרַעְיוֹתָם Hos. 8: 2; בְּרַעְיוֹתָם Gen. 26: 29, בְּרַעְיוֹתָם 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם but בְּרַעְיוֹתָם, בְּרַעְיוֹתָם but בְּרַעְיוֹתָם a possession, but בְּרַעְיוֹתָם from בְּרַעְיוֹתָם a brook; more rarely with ש and ט, בְּרַעְיוֹתָם Lev. 4: 13, בְּרַעְיוֹתָם 1 Kin. 15: 16, בְּרַעְיוֹתָם Isa. 11: 15, בְּרַעְיוֹתָם Deut. 25: 7 but in pause: בְּרַעְיוֹתָם Isa. 28: 6, בְּרַעְיוֹתָם Ex. 15: 6; ר has for the most part simple Sh'va בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, though in a few instances it has compound בְּרַעְיוֹתָם, בְּרַעְיוֹתָם.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. בְּרַעְיוֹתָם for בְּרַעְיוֹתָם. Sometimes, particularly with ש (see 1. a. 5.) Hhateph Seghol is taken בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, אֲדָם Joel 2: 5, בְּרַעְיוֹתָם Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word בְּרַעְיוֹתָם Prov. 25: 7, בְּרַעְיוֹתָם Judg. 10: 2, or the carrying forward of its accent בְּרַעְיוֹתָם, בְּרַעְיוֹתָם, בְּרַעְיוֹתָם.

(2) If, however, י or ו, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. בְּרַעְיוֹתָם for בְּרַעְיוֹתָם, בְּרַעְיוֹתָם for בְּרַעְיוֹתָם; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. בְּרַעְיוֹתָם Josh. 7: 7, בְּרַעְיוֹתָם Isa. 1: 31. Hhirik may, however, remain short, e. g. בְּרַעְיוֹתָם, בְּרַעְיוֹתָם Job 6: 22, particularly if a Dagshesh-forte has been omitted from the guttural, e. g. בְּרַעְיוֹתָם Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. בְּרַעְיוֹתָם Gen. 30: 39 for בְּרַעְיוֹתָם Judg. 5: 28 for בְּרַעְיוֹתָם. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. בְּרַעְיוֹתָם from בְּרַעְיוֹתָם, בְּרַעְיוֹתָם Ezek. 16: 33, בְּרַעְיוֹתָם Gen. 16: 13; בְּרַעְיוֹתָם 1 Kin. 13: 20 from בְּרַעְיוֹתָם, בְּרַעְיוֹתָם Gen. 37: 22 from בְּרַעְיוֹתָם. There are occasional instances of the same word being variously written in this respect, e. g. בְּרַעְיוֹתָם Ruth 3: 15, בְּרַעְיוֹתָם Cant. 2: 15; בְּרַעְיוֹתָם and בְּרַעְיוֹתָם Isa. 44: 13; בְּרַעְיוֹתָם Job 16: 16 (K'ri in some copies), בְּרַעְיוֹתָם Lam. 1: 20, בְּרַעְיוֹתָם Isa. 52: 14, בְּרַעְיוֹתָם 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. בְּרַעְיוֹתָם for בְּרַעְיוֹתָם, בְּרַעְיוֹתָם for בְּרַעְיוֹתָם; and occasionally under ש by a long vowel before other letters as well as gutturals, or by a short vowel with Dagshesh, e. g.

אָהֶלִים for אֶהֱלִים, אֶרְחֵלִי for אֶרְחִי, אָבוֹם for אֶבוֹם, אָזוֹר for אֶזוֹר, אָסֶר for אֶסֶר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. נָשֶׁט (נָשֶׁט) for נָשֶׁט (נָשֶׁט), קָשֶׁט for קָשֶׁט, 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also קָרָאֵן Ex. 2: 20 for קָרָאֵן, Ruth 1: 20, הָאֶחָדָה Prov. 1: 22 for הָאֶחָדָה, Job 20: 26 see § 111.2. e, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. כּוֹנֵנָאֵר for כּוֹנֵנָאֵר from כּוֹנֵנָאֵר, חֲנָנִי, חֲנָנִי, חֲנָנִי Deut. 32: 10; חֲנָנִי, חֲנָנִי.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. בִּיאֵן for בִּיאֵן, בִּיאֵן for בִּיאֵן, תַּעֲזֹב for תַּעֲזֹב, אַחֵר, רִבְרָה for רִבְרָה.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נָחֵם, נָחֵם, נָחֵם, נָחֵם, נָחֵם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. רִחֲלֵהּ Ps. 119: 43 from רִחֵל, but חֲלִיבָהּ Job 38: 24 from חֵלֶב. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הָהֵלֶב Prov. 22: 24 from הָהֵלֶב, Ps. 141: 8 from הָהֵלֶב but הָהֵלֶב Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. כָּלֵה שְׁחָהּ Ezek. 16: 4, כָּלֵה Prov. 14: 10, כָּלֵה-הָהֵלֶב Prov. 15: 1 (in some editions), שְׁחָהּ Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. הֶבֶר for הֶבֶר, בֶּדֶר for בֶּדֶר, הֶזֶק for הֶזֶק. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. בֶּלֶל for בֶּלֶל from בֶּלֶל (בֶּלֶל); בֶּלֶל from בֶּלֶל; בֶּלֶל from בֶּלֶל; בֶּלֶל from בֶּלֶל. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. קָדְדִּי for קָדְדִּי, קָדְדִּי for קָדְדִּי, קָדְדִּי for קָדְדִּי, קָדְדִּי for קָדְדִּי.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְקָדְדִּי, וְקָדְדִּי and וְקָדְדִּי, וְקָדְדִּי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. קָדְדִּי for קָדְדִּי construct of קָדְדִּי, קָדְדִּי for קָדְדִּי, the Seghols being liable to be changed to Pattahhs by the presence of a guttural קָדְדִּי for קָדְדִּי.

c. In וְקָדְדִּי Gen. 32: 20 for וְקָדְדִּי the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. קָדְדִּי for קָדְדִּי, קָדְדִּי for קָדְדִּי. If either letter is a guttural, Pattahh is mostly used instead, e. g. קָדְדִּי, קָדְדִּי. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. קָדְדִּי, קָדְדִּי, but קָדְדִּי.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. אָס, the 2 fem. sing. pret. of verbs קָדְדִּי, certain jussive and Vav Conversive forms of ל"ה verbs §§ 174. 4, 177. 3, הוֹקֵסָה § 153. 2, the nouns קָדְדִּי, קָדְדִּי and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אָס, אָס, אָס. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol, אָס, אָס, אָס; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אָס, אָס or אָס, אָס. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. אָס for אָס, אָס for אָס (Daghesh-forte disappearing at the end of the word), אָס for אָס Job 31: 15 for אָס.

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel וּ or י may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סְפִיחַ, חֲסִינָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. תִּשְׁבֵּי, תִּשְׁבְּנוּ, תִּשְׁבְּנוּ, קוֹם, קָמְנוּ, תִּקְשְׁלוּ, תִּקְשְׁלוּ, so תִּשְׁבְּנוּ, קָמְנוּ, תִּקְשְׁלוּ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיָּנָהּ, פָּעַל, יִסְפֹּר, וְנִפְּן from מִיָּנָהּ, or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. תִּשְׁבְּנוּ comp. תִּשְׁבְּנוּ.

a. The vowel ē is in like circumstances often reduced to one of its constituents α, e. g. תִּלְכָּה from תַּלְךְ, תֵּלְכָה from תַּלְךְ, חָטְבוּ from חֹטְבֻי, and occasionally to its other constituent i, e. g. הֶחְזַקְתָּם from חֲזַקְתָּם, וְרָשָׁע from רָשָׁא. In קָטְלוּ from קָטַל and הֶקְטַלְתָּ from הִקְטִילְתָּ, α is the original vowel of the second syllable, of which ē and ī are modifications. The only example of Shurek in a Segholate form is מוֹדָה Lev. 5: 21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָרֶחַ, אָרֶחֶר, אָרֶחֶרֶת, אָרֶחֶרֶתֶת, אָרֶחֶרֶתֶתֶת from אָרֶחֶב; וְאֶפְרַיִם, וְאֶפְרַיִם comp. מִקְטָל, חֶקֶר, חֶקֶרֶת, though such forms as מִלְחָה, פְּרִיָה, עֵדֶךָ, חֲגֻלִי likewise occur; so עֲדִיאֵל but עֲדִיאֵלִי.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, אֶלֶּה, הֵמָּה, הֵם, אֵלֶּהָ for אֵלֶּה, אֵלֶּהָ, אֵלֶּהָ; אֵלֶּה, אֵלֶּהָ, אֵלֶּהָ; אֵלֶּה, אֵלֶּהָ, אֵלֶּהָ Ex. 15: 10; אֵלֶּה Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּרִיָּה, הִמְחָה, אֲנִיָּה, אֲנִי, פִּי, אֵי, אֵי. But, with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, הַ to words



in the absolute; and all of them to the feminine ending **ת**. Examples of **י**: **בני** Num. 23: 18, 24: 3, 15, **תִּנְיָה** several times, **בְּעִינִי** Ps. 114: 8. Examples of **י**: **אֶחָדְהָי** Hos. 10: 11, **אֶחָדְהָי** Gen. 49: 11, **בְּנֵי** *ibid.*, **גִּבְהָהָי** Gen. 31: 39, **בְּנֵי** Ps. 110: 4, **הַשֶּׁבִּי** Ps. 114: 8, **הַשֶּׁבִּי** Ps. 123: 1, **בְּנֵי** Ps. 113: 5, **בְּנֵי** ver. 6, **בְּנֵי** ver. 7, **הַשֶּׁבִּי** ver. 8, **הַשֶּׁבִּי** ver. 9, **בְּנֵי** Isa. 1: 21, **בְּנֵי** Ex. 15: 6, **בְּנֵי** Zech. 11: 17, **בְּנֵי** Lam. 1: 1, **בְּנֵי** *ibid.*, **בְּנֵי** Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. **בְּנֵי-אֶלְדָּר**, **בְּנֵי-אֶלְדָּר**, to certain particles, as **בְּנֵי**, **בְּנֵי**, and perhaps to such participial forms as **יִשְׁבְּהָי** Jer. 22: 23. Of **הָי** Ex. 15: 16, **אֶרְצָהָי** Isa. 8: 23, Job 34: 13, 37: 12, **תִּרְכָהָי** Judg. 14: 18, **יִשְׁבְּהָי** Ps. 3: 3, 80: 3, Jon. 2: 10, **בְּנֵי** almost constantly, **בְּנֵי** Ps. 116: 15, **בְּנֵי** Num. 34: 5, Ps. 124: 4, **בְּנֵי** Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, Job 5: 16, **בְּנֵי** Ps. 44: 27, 63: 8, 94: 17, **בְּנֵי** Job 10: 22, **בְּנֵי** Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of **לָהּ** verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e*.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. **הַשְּׂפֹת** Neh. 3: 13 from **הַשְּׂפֹת** after the rejection of **ס** by § 53. 2. *b*; **בֵּית** after the softening of **י** to *i* becomes **בֵּית**; **קָטְלוּהָי** by the rejection of **ה** becomes **קָטְלוּ**; **יְהוֹיָהוּ** prefixed to proper names is from **יְהוֹיָהוּ** for **יְהוֹיָהוּ**, § 57. 2 (4), an abbreviation of **יְהוֹיָהוּ**, § 47.

2. One of them may be hardened into its corresponding semi-vowel; **יִי** with **יִי** may form **יִי**, or the first **יִי** may be changed to *iy*, which, upon the reduplication of the **י** to preserve the brevity of the antecedent vowel, § 24. 3, becomes **יִי**, e. g. **עָבְדִי** with **יִי** becomes **עָבְדִי** or **עָבְדִי**. So, **יִי** before **הָ** forms **יְהָ**, and before **וּ** forms **יְוּ**, e. g. **עָבְדִי**, **עָבְדִי**; in like manner **וּ** is changed before **וּ** into *uv*, forming **וְוִי**, which, by § 56. 3, becomes **וְוִי**, e. g. **בִּלְבָּוִי**, by the substitution of **וֹת** for **וֹת**, **יְוִי** followed by **וּ** forms **יְוִי**, **קָטְלוּהָי**, **קָטְלוּהָי**, **יְוִי**, **יְוִי** for **יְוִי** Josh. 14: 8. **יְוִי** before **יִי** or **יִי** is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יִ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus כֹּיִ with יַ becomes כֹּיִי, and with יִ becomes כֹּיִי. The same resolution of יַ occurs before final הֶ, forming הֶיֶ, and by § 61. 2 הֶיֶ, thus נֶהֶיֶ with הֶ becomes נֶהֶיֶ.

a. Grammarians have disputed whether in such words as עֲבָרִים, the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhrīyyīm*, *malikhūyyōth*, or *ibhrīyīm*, *malikhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קָיָם, קָיָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרֵבִיָּם 2 Chron. 17: 11 from עֲרֵבִי and יִם the vowels are kept separate by an interposed א.

c. In words of ל"ה formation, such as עֲשֵׂה, עֲשֵׂה, עֲשֵׂה from עֲשֵׂה and הֶ, יִ, יִ, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like קִטְלִים) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ה, e. g. הַחֶגֶץ for הַחֶגֶץ Prov. 21: 22, הַחֶגֶץ (also when ה has Hhateph Kamets, e. g. הַחֶגֶץ Judg. 9: 9), often before ה and ע, particularly if it receives the secondary accent, e. g. הַחֶגֶץ for הַחֶגֶץ but לַחֶגֶץ; הַחֶגֶץ, מִה עֲשֵׂה, הַחֶגֶץ, rarely before א and י, חֶרֶב Gen. 14: 10, נַאֲצֹחַ Neh. 9: 18, 26 but נַאֲצֹחַ Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) רַחֲמָנִי but רַחֲמָנִי, נַחֲמָנִי but נַחֲמָנִי, once before the liquid ל, e. g. אֶבְלָה Ex. 33: 3 for אֶבְלָה, and once before נ, e. g. לַחֲמָנִי for לַחֲמָנִי.

c. In יִצְחָקֶיךָ 1 Sam. 28: 15 and the combination וְעִלָּם a similar change takes place after a guttural to prevent the repetition of the vowel *ā*; so in יִרְשָׁקֶיךָ Ps. 20: 4, and יִרְשָׁקֶיךָ after the liquid *l*.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (ֿ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֵּךְ for מֶלֶךְ, לִרְבֹּב for לֶרֶב, אֶרֶץ for אֶרֶץ, but בָּרַח, פָּנָח; only before ר, which can combine with *a* and not with *e*, *a* is retained and lengthened to (ֿ) by § 59, אֶרֶץ, הֶרֶץ. Rarely in other cases יִרְשָׁקֶיךָ for יִרְשָׁקֶיךָ, where the change is facilitated by the preceding ר.

b. The assimilation to (ֿ) occurs in a few cases after a guttural with ה prefixed, e. g. הָעֵשׂ for הָעֵשׂ, הָהָר for הָהָר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets הָאֶרֶץ, הָאֶרֶץ, הָאֶרֶץ.

c. The assimilation to (ֿ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are רָשָׁב and רָשָׁב.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הָשְׁמִיר, הָשְׁמִיר; נָשָׂא, נָשָׂא; נָשָׂא, נָשָׂא; נָשָׂא, נָשָׂא.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, קָטַל, קָטַל, occasionally *ē*, e. g. נָקַל, נָקַל, נָקַל, rarely *ō*, e. g. נָקַל. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מִלְכִּים from מֶלֶךְ, מִלְכֹּת from מֶלֶכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

These are (1) lengthening short vowels, viz., (ֿ) and not infrequently (ֿ) which has arisen from (ֿ) to (ֿ), e. g. אֶמֶל, אֶמֶל; פֶּחֶת, פֶּחֶת; אֶרֶץ, אֶרֶץ; עֶבֶר, עֶבֶר, and bringing back Kamets Hhatuph shortened from Hholem to its original length וַיִּבְרָא, וַיִּבְרָא. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עֶבֶר, עֶבֶר; עֶמֶד, עֶמֶד; דֶּבַר, דֶּבַר; גֶּמֶל, גֶּמֶל. (3) Changing simple Sh'va in trilateral syllables and before the suffix הֿ to Seghol, e. g. בִּיתָךְ, בִּיתָךְ; נָחִי, נָחִי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אֶלִי, אֶלִי; חֲלִי, חֲלִי; חֲצִי, חֲצִי; אֶנִּי, אֶנִּי.

a. Pattahh sometimes remains without change, פָּ Ps. 132: 12, פָּתַחְתָּ 2 Sam. 2: 27, נִפְתַּחְתָּ Jer. 7, 10, פָּתַחְתָּ Prov. 30: 9, אֶפְתָּחָהּ Job 34: 5, אֶפְתָּחָהּ Neh. 5: 14, and once restored in a simple syllable הִפְתָּחְתָּ 2 Sam. 3: 34. Seghol more frequently, פָּתַחְתָּ, פָּתַחְתָּ, פָּתַחְתָּ, פָּתַחְתָּ and פָּתַחְתָּ. Long vowels are mostly unaltered; only Tseré is in mixed syllables occasionally changed to Pattahh, הָתָה Isa. 18: 5 for הָתָה, so הָשָׁב Isa. 42: 22, הָשָׁב Gen. 17: 14, הָשָׁב Gen. 21: 8, וְהָשָׁב Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, הָשָׁב, and in another to Kamets, הָשָׁב, הָשָׁב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הָשָׁב, הָשָׁב, הָשָׁב; הָשָׁב, הָשָׁב; הָשָׁב, הָשָׁב Gen. 43: 14; הָשָׁב Eccl. 12: 11; הָשָׁב 1 Sam. 13: 21; הָשָׁב Gen. 49: 3, הָשָׁב, הָשָׁב Lev. 26: 34, 35; הָשָׁב. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus הָשָׁב, הָשָׁב, הָשָׁב, and in Ex. 29: 35 הָשָׁב. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhī and Shalshleth, e. g. וְיִבְרָכֶנּוּ Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha וְיִבְרָכֶנּוּ Deut. 13: 5, Pashta וְיִבְרָכֶנּוּ ibid., Geresh וְיִבְרָכֶנּוּ Ezek. 40: 4, and even with Conjunctives, e. g. וְיִבְרָכֶנּוּ Isa. 49: 18, וְיִבְרָכֶנּוּ Ezek. 17: 15, וְיִבְרָכֶנּוּ 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (ֿ) or (ֿֿ) in certain forms of ל' verbs, e. g. תִּהְיֶה from תִּהְיֶה, תִּהְיֶה for תִּהְיֶה 1 Sam. 21: 14 for תִּהְיֶה, תִּהְיֶה for תִּהְיֶה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. תִּהְיֶה for תִּהְיֶה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ī*, תִּהְיֶה const. תִּהְיֶה const. תִּהְיֶה const. תִּהְיֶה but תִּהְיֶה; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (תִּהְיֶה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. תִּהְיֶה, תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. תִּהְיֶה, תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה, תִּהְיֶה.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation



follows if it is possible for one to be made, e. g. דָּבָר, יְבָרִים, יְבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תִּקְטְלָהּ from תִּקְטֹל; קָמְנָה from קָמַן; קָטַל from קָטַל; קָטַל from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְּפֹ from מִלְּפֹ, סִתִּיר from סִתִּיר.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַל and קָטַל from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19: 15 from מִדְּבָרָה, הַשְּׂמִלָּה Ezek. 8: 2 from הַשְּׂמִלָּה.

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטֹל, יִקְטְלוּ from יִקְטֹל, or retained either unaltered, as יִקְטְלוּ from יִקְטֹל, or with a change of quality from pure to diphthongal or the reverse, יִקְטְלוּ from יִקְטֹל, יִקְטְלוּ from יִקְטֹל, יִקְטְלוּ from יִקְטֹל, יִקְטְלוּ from יִקְטֹל, יִקְטְלוּ from יִקְטֹל.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal, . . .	<i>diphthongal</i>	$\bar{e}$	$\check{e}$
	<i>pure</i>	$\bar{i}$	$\check{i}$
Labial, . . .	<i>diphthongal</i>	$\bar{o}$	$\check{o}$
	<i>pure</i>	$\bar{u}$	$\check{u}$

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## PART SECOND.

### E T Y M O L O G Y.

#### ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably triliteral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, קָטַלָּה. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. כָּבַד to *lay waste* comp. כָּבַד; וָאָהַר to *burn* comp. וָאָהַר; כָּרְעָה a *branch* comp. כָּרְעָה; חֲשַׁבְתִּי *thoughts* comp. חֲשַׁבְתִּי; שֵׁשֶׁת a *sceptre*, comp. שֵׁשֶׁת; שָׁלוֹם *tranquil* comp. שָׁלוֹם; פָּרַח to *spread* comp. פָּרַח; or by blending two different roots, e. g. רִנָּה to *be fresh* composed of רָנַח and רָנַח; אֶחָד a *certain one* = אֶחָד; אֶחָד a *frog* from אָחַז to *leap* רָחַץ (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the triliteral roots appear to be based upon pre-existing biliterals. Thus, the cognates חָזַק, חָזַל, חָזַח, חָזַח, חָזַח, חָזַח, have in common the two letters חז with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב *father*, אח *brother*, אם *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve



their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

*a.* The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְלִיכִים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.			PLURAL.		
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא		
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם		
{ Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתָּה, אַתָּה		
3. { He	הוּא	They <i>m.</i>	הֵם, הֵמָּה		
{ She	הִיא	They <i>f.</i>	הֵן, הֵנָּה		

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

*a.* (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7. 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּ occurs only Ezek. 34: 31, where a few manuscripts read אַתְּ; the alternate form אַתְּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10. 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ים or הן §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted, אֲנִי. The plurals of the second and third persons were originally אַתְּ, הֵן, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתְּ, הֵן. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* אַתְּ or אַתְּ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנִימִין *cognomina*; the first person is בְּנִימִין *the speaker*, the second בְּנִימִין *present*, the third בְּנִימִין *hidden* or *absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

		SINGULAR.		PLURAL.	
1.	Com.	י	ך		ם
2.	Masc.		ך		ם
	Fem.		ך		ן
3.	Masc.		ה	ם	הם
	Fem.	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כם, כן, הם, הן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

### DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	Masc.	Fem.		Common.
SINGULAR,	זה	זאת	this.	PLURAL, אלה
				אלה
				these.

The poetic form זֶה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ף.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>	
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֵּה	הַזֶּה	-

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin. 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person ם is used for the remote demonstrative *that*.

### RELATIVE PRONOUN.

§ 74. The relative *who*, *which* is ם, which may be employed as a separate word, or may be shortened to a prefix ם with Daghash-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ם takes the vowel ( ) followed by Daghash-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (,) before ם Judg. 6: 17, and twice (,) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שְׁלָחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר—שָׁם** *where*, **אֲשֶׁר—שָׁמָּה** *whither*, **אֲשֶׁר—בָּשָׁם** *whence*.

a. The prefix **שֶׁ** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word **שֶׁשֶׁנֶּבֱא** Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **שֶׁ**, the relative **שֶׁ** and the particle **נֶבֱא** *for that also*; but the most recent interpreters derive it from the verb **נִבֵּא** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֶׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מִי** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesth-forte it is pointed **מִי** and the following letter is doubled, e. g. **מִיִּשְׁבֹּעַ** Ex. 3: 13. Before the stronger gutturals **ה** and **ח** it also commonly receives (ֿ), e. g. **מִיִּהְיֶה** Ps. 39: 5, **מִיִּהְיֶה** Gen. 31: 36. Before the weaker gutturals **א**, **ע** and **י**, it commonly takes (ֿ), e. g. **מִיִּיִּהְיֶה** Zech. 1: 9, **מִיִּיִּהְיֶה** 2 Kin. 8: 13, **מִיִּיִּהְיֶה** Judg. 9: 48. Before **ה**, **ח** and **ע** with Kamets it takes (ֿ), § 63. 1. a, e. g. **מִיִּיִּהְיֶה** Ex. 32: 1, **מִיִּיִּהְיֶה** Gen. 20: 9, **מִיִּיִּהְיֶה** ib.; and occasionally before other letters especially when it has a disjunctive accent **מִיִּיִּהְיֶה** 1 Sam. 4: 14,



בְּיָהּ מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. בְּיָהּ Ex. 4: 2, מִיָּלְכֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle **אֵי** to the pronoun **זֶה**, **זֹאת**, thus **אֵי זֶה** *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, **אֵי לָזֹאת** *for what? why?* Jer. 5: 7.

3. The words **פְּלִנִי אֶלְמִנִי** which are always used in combination, or contracted into one **פְּלִמִנִי**, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δῖνος*; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (**בְּנִיּוֹת** *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	„ passive.
7.	הִתְפַּעַל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָלָה *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּינּוּ) verb, Pe as the initial of עָלָה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּינּוּ); one in which He takes the place of the third radical, a Lamedh He (פִּינּוּ); one whose second and third radicals are alike an Ayin Doubled (פִּינּוּ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִבְזַב *to steal*, Ni. *to be stolen*; נִכְתַּב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִצָּח *to hide*, Ni. *to hide one's self*; נִשְׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, *יָצַץ* to counsel, Ni. to take counsel together; *לָחַם* Ni. to fight, *μάχεσθαι*, lit. to devour one another. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to be sold and to sell one's self; *רָאָה* Ni. to be seen and to let one's self be seen, to appear.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to approach, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to be full, Ni. to be filled, *הָיָה* to be, Ni. to become.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *בָּיַט* to be few, Pi. to be very few; *רָדַף* to follow, Pi. to follow ardently, to pursue; *פָּחַד* to fear, Pi. to fear constantly, to be timid; *שָׁאַל* to ask, Pi. to ask repeatedly and earnestly, to beg; *בָּרָא* to create, as God, Pi. to form with pains and labour, as man; *כָּתַב* to write, Pi. to write much with the implication that it is to little purpose, to scribble; *קָבַר* to bury, Pi. to bury great numbers.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to perish, Pi. to make to perish, to destroy; *לָמַד* to learn, Pi. to teach, i. e. cause to learn. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to be very near and to bring near; *שָׁחָה* Pi. to be very corrupt and to corrupt or destroy.

a. If the action be directed to the removal of its object, the Piel becomes privative, *חָפַז* to *sin*, Pi. to *free from sin*, *עָפַת* to *stone*, Pi. to *free from stones*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to *descend*, Hi. to *cause to descend*, *בֹּא* to *come*, Hi. to *bring*; *רָאָה* to *see*, Hi. to *show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *חָיָה* permit to *live* Ex. 22: 17, Deut. 20: 16, *סָפַח* perhaps permit to *suffer* Ex. 22: 21, *הִפְדָּה* permit to *be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to *be attentive*, prop. to *make (one's ear) attend*; *מִתְקָה* Hi. to *be sweet*, prop. to *cause sweetness*; *שָׁכַל* Hi. to *be wise*, prop. to *act wisely*, *אִמְצָה* Hi. to *be brave*, prop. to *act bravely*; *זָקַן* Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to *cause to bud* and to *put forth buds*; *אָרַךְ* Hi. to *prolong* and to *be long*; *עָשִׂיר* Hi. to *enrich* and to *grow rich*; *שָׁבַע* Hi. to *make fat* and to *become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָחַה* K. to *extend* or to *bend*, trans. and intrans., Hi. *יד*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to *bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַץ* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *צָדַק* Pi. *to justify*, Hith. *to justify one's self*; *הָפֵשׁ* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הָפֵה* Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; *הָלַם* Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, *פָּתַח* Pi. *to open*, Hith. *to open for one's self*; *נָחַל* Hith. *to inherit (for one's self)*; *הָנִיךְ* Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, *קָשַׁר* Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; *רָאָה* *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal *שָׁכַח* *to forget*, Hith. *to be forgotten*; *כָּפַר* Pi. *to atone*, Hith. *to be atoned*; *עָתַד* Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, *מָכַר* Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, *קָדַשׁ* Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *צָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *סָבַל* Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, *בָּשַׁל* Pi. *to cook* (food), Hi. *to ripen* (fruit); *בָּרַךְ* Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), *הָצִיחַ* Pi. *to break the bones* (הָצִיחַ), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*



*incense* (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּטַף Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus רָצַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); פָּסַס *to be pale*, נָגַשׁ *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; פָּתַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָחַה *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָנָה *to wait for* is used in the Piel except the participle which is Kal; הָסַה *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּדַל *to separate* and נָחַר *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּשַׁט *to cleave asunder*, גָּלָה *to uncover*, הָלָה *to be sick*, יָדַע *to know*, הָבִיחַ *to bring forth*, בָּשַׁח *to visit*, רָם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, שָׁחַ K. *to break the neck* (שֶׁחַ); שָׂשַׁר K. *to tithe* (שֵׁשׁ ten); עָשָׂה *to make bricks* (עֶשֶׂה); נִלְבָּב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵב); עָשָׂה Pi. *to act as priest* (עֹשֶׂה); הָבִיחַ Pi. *to build a nest* (הַיָּח); הָרַשׁ Pu. part. *square* (רָשָׁה four); הָרַשׁ Pu. *almond-shaped* (רָשָׁה); הָרַשׁ Pu. *died scarlet* (רָשָׁה); הָרַשׁ Hi. *to snow* (רָשָׁה); הָרַשׁ Hi. *to give ear* (רָשָׁה); הָרַשׁ Hi. *to snare* (רָשָׁה); הָרַשׁ Hi. *to be salted* (רָשָׁה); הָרַשׁ Hith. *to make one's self a Jew* (רָשָׁה); הָרַשׁ Hith. *to*

*supply one's self with provision* (צִיָּיר). A verbal form may occasionally arise even from an adverb, נִהְלָאָה Ni. part. *removed far away* (הִלָּאָה), or an interjection, נִיָּהֵם Hi. *and he stilled* (הִשָּׁהֵם *hush!*).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, כָּבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן *to be old.*

הִצִּיב *to hew.*

נִבְּאָה *to be unclean.*

הִשָּׂחַ *to delight.*

נִיָּהַם *to be clean.*

יָבֵשׁ *to be dry.*

יָרָא <i>to fear.</i>	רָעָא trans. or intrans. (Esth. 7:5) <i>to fill</i>	צָמָא <i>to thirst.</i>
רָבָר (Isa. 24: 20) <i>to be heavy.</i>	רָעָא trans. <i>to fill</i>	רָחַל (Isa. 33: 9) <i>to wither.</i>
רָשָׁר <i>to be right.</i>	מָר <i>to die.</i>	שָׂנֵא <i>to hate.</i>
רָשָׁש and רָשָׁש <i>to put on.</i>	רָבַל <i>to fade.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Patah in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אָשַׁם <i>to be guilty.</i>	חָפַר <i>to blush</i> (distinguished from חָפַר <i>to dig</i> ).	קָרַב <i>to come near.</i>
בָּצַק <i>to swell.</i>		רָעַב <i>to be hungry.</i>
רָבַר <i>to prevail.</i>		שָׂבַע <i>to be sated.</i>
רָבַל <i>to be or become great.</i>	רָעַה <i>to be weary.</i>	שָׂחַח <i>to rejoice.</i>
רָבַח <i>to cleave to.</i>	רָשַׁשׁ <i>to possess.</i>	שָׁכַח <i>to forget.</i>
רָשַׁן <i>to grow fat.</i>	נָעַם <i>to be pleasant.</i>	שָׁוַן <i>to dwell.</i>
חָלַל <i>to cease.</i>	נָעַם <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
חָמַן <i>to be leavened.</i>	צָלַח <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
חָלַה <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַח <i>to shine.</i>	רָבַל <i>to be able.</i>	רַב (Ps. 18: 15) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	
טוֹב <i>to be good.</i>	נָזַל (see § 86. a) <i>to flow.</i>	שָׁבַל (Gen. 43: 14) <i>to be bereaved.</i>
רָגַר <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקָּטַל, which by § 61. 1, becomes נִקָּטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקָּטַל, הִקָּטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקָטַל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְקָטַל, הִתְקָטַל, הִתְקָטַל. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g. הִצִּטֵּן. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghash-forte, הִטִּיר, הִטִּיב, הִטִּיחַ, הִטִּיחַם, הִטִּיחָהּ.

a. In one instance הִשְׁוִיטְנָה Jer. 49: 3 ת remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 שִׁוִּיחִים, elsewhere שִׁשְׁוִּיחִים; ת is likewise assimilated to the sibilant ש in the only Hithpael form in which that letter is the initial of the root הִשְׁוִּיטְנָה Isa. 1: 16; in the Aramæan הִשְׁוִּיטְנָה the ת is transposed and changed to ד. In one instance מִתְּהַקֵּקְרִיב Judg. 19: 22 ת remains without assimilation before ר. The ת may either be assimilated or not to the initial נ of two verbs נִצָּח, נִצָּחָה, and the initial כ of two כָּצַר, כָּצַרְתָּ. It is assimilated to the כ of כָּבֵס, which occurs but twice in the Hithpael, to the נ of נִצָּח, which only occurs once and in one instance to ר, viz. אֶרֶץ־יִשְׂרָאֵל Isa. 33: 10 but יִרְוִיחִים Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed תִּנִּי have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding א in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutilla*, *kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, קָטַל and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i>          |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, § 76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ק, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,



e. g. Pi. שָׁרַשׁ *to uproot* and טָרַשׁ *to take root*; Pi. קָיָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּיָם, in a physical sense, *to raise up*; Hi. הָיָה *to cause to rest, to set down*, and הָיָה *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִצָּלָה Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal נִצָּל; Niphal of Hithpael הִתְפַּח Ezek. 23: 48, נִפְחַח Deut. 21: 8, הִתְפַּח Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three הָצַב, נָבַל, נָשַׁן take Hholem, and two הָעֵץ and שָׁמַץ take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three הָלַךְ, הָלַץ and שָׁבַץ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל <i>to mourn.</i>	נָגַשׁ <i>to come near.</i>	*הִשָּׁב <i>to be attentive.</i>
*אָלַף <i>to learn.</i>	נָפַל (intrans.) <i>to fall off.</i>	רָחַץ <i>to lie down.</i>
*אָזַן <i>to be strong.</i>	נָשַׁק <i>to kiss.</i>	רָעַז <i>to rage or tremble.</i>
*אָנַף <i>to be angry.</i>	*זָהַן <i>to be poured.</i>	*רָחַץ <i>to be wet.</i>
*הָבַל <i>to become vain.</i>	כָּלַץ (§ 86. b.) <i>to ascend.</i>	רָחַב <i>to ride.</i>
הָזַק <i>to be strong.</i>	אָהַב <i>to love.</i>	*רָשַׁץ <i>to spread.</i>
הָיַם <i>to be wise.</i>	אָנַח <i>to smoke.</i>	*רָחַב <i>to rot.</i>
הָשַׁח <i>to be dark.</i>	*נָחַץ <i>to be removed.</i>	שָׁבַח <i>to lie down.</i>
*זָפַח <i>to be foolish.</i>	*זָרַח <i>to be righteous.</i>	שָׁמַץ <i>to rule.</i>
לָרַד <i>to learn.</i>	הָלַץ <i>to be lightly esteemed.</i>	*שָׁמַץ <i>to be complete.</i>
לָדַם <i>to be sweet.</i>		*שָׁמַץ <i>to grow fat.</i>

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	הָיָם to be hot.	נָבֵךְ to bite.
נָזַר fut. $\bar{o}$ , to tear, fut. $a$ , to resolve.	הָיָה to be gracious.	פָּעַל to do.
הָלַךְ (mostly fut. $\bar{e}$ ) to go.	*הָרַשׁ fut. $\bar{o}$ , to plough, fut. $a$ , to be silent.	פָּצַע to strip off.
זָעַם to curse.	נָרַח to tear.	קָטַם to use divination.
*הָבִישׁ to bind.	רָצַח to form.	קָצַח fut. $\bar{o}$ , to cut off, fut. $a$ , to be short.
*הָלַשׁ fut. $\bar{o}$ , to subdue, fut. $a$ , to be weak.	שָׁלַח to trespass.	שָׁכַח to rest.
	נָחַד to flee.	הָמַם to be finished.
	נָחַד to row.	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יָהִי, יִשָּׁב.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הֵ where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

### *Preterite or Perfect (נָכַר).*

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is ךְ, which, appended to the masculine, would give ךְּךְ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ךְ is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, ךְּךְ.

2 *masc.* The appended ךְ is derived from ךְּךְ.

2 *fem.* ךְ from ךְּךְ.

1 *com.* ךְ changed from ךְ of ךְּךְ; compare the similar relation of the suffixes ךְ, ךְּךְ to the pronouns ךְּךְ, ךְּךְ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ך or ךְ preceded by the vowel ך. The full ending ךְ is still found in a very few instances, § 86. *b.* generally the ךְ is dropped § 55. 2. *a.*

2 *masc.* ךְ from ךְּךְ.

2 *fem.* ךְ from ךְּךְ.

1 *com.* ךְ from ךְּךְ.

### *Future or Imperfect (ךְּךְ).*

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed ךְ is from ךְּךְ; the vowel ך, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ךְ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ךְ is from ךְּךְ, ךְּךְ, from the latter of which is derived the appended ךְ of the feminine.

1 *com.* The prefixed ךְ is from ךְּךְ.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ךְּךְ, ךְּךְ, denoted by ךְ appended to the singular, the 2 *fem. sing.* termination ךְ being dropped as superfluous.

1 *com.* The prefixed ךְ is from ךְּךְ.

*Imperative (צִוְיָהּ), etc.*

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ו in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצִוֶּה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְצִוֶּה intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ו prefixed in several of the species is from the indefinite pronouns הוּא or הִיא.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. מְצִוֶּה for מְצִוֶּה, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. מְצִוֶּה for מְצִוֶּה. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. אֶמְצִוֶּה, אֶמְצִוֶּה.

(2) Terminations consisting of a vowel, viz., ה, ו, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. מְצִוֶּה, מְצִוֶּה but מְצִוֶּה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, מְצִוֶּה, מְצִוֶּה from מְצִוֶּה, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ה, ה, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from ו to (..) in the future, מְצִוֶּה, מְצִוֶּה, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, מְצִוֶּה.

(4) Terminations consisting of a mixed syllable ה, ה, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, מְצִוֶּה from מְצִוֶּה.



## REMARKS ON THE PERFECT VERBS.

## KAL.

§ 86. *a*. PRETERITE. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, <sup>הָבִיטָהּ</sup>, <sup>הָבִיטָהּ</sup>, <sup>הָבִיטָהּ</sup>, <sup>הָבִיטָהּ</sup>. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and it need be lengthened on the reception of a pause accent, e. g. <sup>הָבִיטָהּ</sup>, <sup>הָבִיטָהּ</sup>. The words <sup>הָבִיטָהּ</sup> Judg. 5: 5, <sup>הָבִיטָהּ</sup> Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from <sup>הָבִיטָהּ</sup> *flowed*, in which case the second must be added to the list of forms with Daghesh-forfe emphatic, § 24. *c*, by Gesenius as Niphal preterites from <sup>הָבִיטָהּ</sup> *shook*, comp. <sup>הָבִיטָהּ</sup> Gen. 11: 7, <sup>הָבִיטָהּ</sup> Am. 3: 11 from <sup>הָבִיטָהּ</sup>, <sup>הָבִיטָהּ</sup>.

*b*. SING. 3 *fem*. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, <sup>הָבִיטָהּ</sup> Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and <sup>הָבִיטָהּ</sup> Ezek. 46: 17 from <sup>הָבִיטָהּ</sup>. The vowel letter א is once written in place of ה, <sup>הָבִיטָהּ</sup> Ezek. 31: 5 *K'thibh*, § 11. 1. *a*.

2 *mas*c. The vowel letter ה is sometimes appended as in the pronoun <sup>הָבִיטָהּ</sup> from which the termination is taken, <sup>הָבִיטָהּ</sup> Mal. 2: 14, <sup>הָבִיטָהּ</sup> Jer. 17: 4; so in other species besides Kal, <sup>הָבִיטָהּ</sup> Gen. 31: 30, <sup>הָבִיטָהּ</sup> Job 38: 12 *K'thibh*, <sup>הָבִיטָהּ</sup> Ps. 73: 27. In the last example the ה of the root is united by Daghesh-forfe with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter <sup>הָבִיטָהּ</sup> Job 23: 17, <sup>הָבִיטָהּ</sup> Ps. 89: 45, <sup>הָבִיטָהּ</sup> Isa. 16: 10, <sup>הָבִיטָהּ</sup> Ex. 5: 5, <sup>הָבִיטָהּ</sup> Ezek. 28: 8, <sup>הָבִיטָהּ</sup> Gen. 19: 19, <sup>הָבִיטָהּ</sup> Jer. 49: 37.

2 *fem*. The full termination <sup>הָבִיטָהּ</sup> of <sup>הָבִיטָהּ</sup> is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, <sup>הָבִיטָהּ</sup> Ezek. 16: 22, and repeatedly in the same chapter, <sup>הָבִיטָהּ</sup> Ruth 3: 3; so in other species <sup>הָבִיטָהּ</sup> Jer. 3: 5, <sup>הָבִיטָהּ</sup> Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com*. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, <sup>הָבִיטָהּ</sup> Ps. 140: 13, Job 42: 2, <sup>הָבִיטָהּ</sup> 1 Kin. 8: 48, <sup>הָבִיטָהּ</sup> Ezek. 16: 59; and perhaps <sup>הָבִיטָהּ</sup> Ps. 16: 2 may in like manner be for <sup>הָבִיטָהּ</sup>.

PLUR. 3 *com*. The full ending <sup>הָבִיטָהּ</sup> only occurs in <sup>הָבִיטָהּ</sup> Deut. 8: 3, 16, <sup>הָבִיטָהּ</sup> Isa. 26: 16, and <sup>הָבִיטָהּ</sup> Isa. 29: 21 from <sup>הָבִיטָהּ</sup>, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb <sup>הָבִיטָהּ</sup> which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, <sup>הָבִיטָהּ</sup> Josh. 10: 24, <sup>הָבִיטָהּ</sup> Isa. 28: 12. The forms of similar

appearance  $\text{נִשְׁתָּה}$  Ps. 139: 20,  $\text{רָנִישָׁה}$  Jer. 10: 5, are in reality of different character as the  $\text{נ}$  is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter  $\text{י}$  from the K'thibh, e. g.  $\text{אָרָה}$  1 Sam. 13: 19,  $\text{קָהָל}$  Esth. 9: 27,  $\text{נִשְׁפָּה}$  Deut. 21: 7,  $\text{הָיָה}$  Josh. 18: 12. 14. 19,  $\text{נִשְׁפָּה}$  Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing  $\text{אָרָה}$  etc.  $\text{נִשְׁפָּה}$  etc.; the K'ri has substituted  $\text{אָרְרִי}$ ,  $\text{נִשְׁפָּהִי}$  etc. for the sake of a more exact concord of the verbs with their subjects. § 48.

2 *masc. and fem.* There is no example of a verb middle  $\bar{o}$  in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In  $\text{הִשְׁתַּחֲוִיתָ}$  Am. 4: 3,  $\text{ה}$ , is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is  $\text{י}$  it combines with the  $\text{נ}$  of this person by Daghesh-forte,  $\text{נִיָּה}$  Gen. 34: 16,  $\text{נִשְׁעִנֶּה}$  2 Chron. 14: 10,  $\text{לָנֶה}$  Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without  $\text{י}$ ,  $\text{בָּנִי}$  Isa. 33: 1, though not invariably,  $\text{נִשְׁבֹּן}$  and  $\text{נִשְׁבֹּן}$   $\text{בָּבֶשׂ}$  and  $\text{בָּבֶשׂ}$ , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{בָּנִי}$  Gen. 36: 31,  $\text{קָהָל}$  Ezek. 21: 26. 28. 34,  $\text{נָהָר}$  Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with  $\text{י}$ , e. g.  $\text{בָּנִי}$  Isa. 48: 8 but  $\text{נִשְׁבֹּן}$  Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in  $\text{נִשְׁבֹּן}$  1 Kin. 1: 21 *et passim* and  $\text{נִשְׁפָּה}$  Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g.  $\text{הִשְׁתַּחֲוִיתָ}$  Deut. 11: 22,  $\text{רָנִישָׁה}$  Ex. 29: 29,  $\text{קָהָה}$  Ex. 36: 2,  $\text{נִשְׁפָּה}$  Ezek. 21: 16,  $\text{רָנִישָׁה}$  Lev. 20: 16,  $\text{נִשְׁפָּה}$  Jer. 31: 12,  $\text{נִשְׁפָּה}$  Ezek. 16: 5,  $\text{נִשְׁפָּה}$  Lev. 15: 32. The prep.  $\text{ל}$  is invariably prefixed to infinitives of this description with the exception of  $\text{נִשְׁפָּה}$  Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it  $\text{רָנִישָׁה}$  and  $\text{רָנִישָׁה}$ , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{רָנִישָׁה}$  Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g.  $\text{אָנֶהֱיָה$  Hos. 8: 12; in  $\text{רָנִישָׁה}$  Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2,  $\text{רָנִישָׁה}$  Prov. 8: 15,  $\text{הִתְקַדְּרִי}$  Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek  $\text{נִשְׁפִּיטִי}$  Ex. 18: 26,  $\text{הִתְקַדְּרִי}$  Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16  $\text{רַבְּנִי}$ .

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.:  $\text{הִתְקַדְּרִי}$  Deut. 33: 16,  $\text{הִתְקַדְּרִי}$  Job 22: 21, paragogic  $\text{ה}$  being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in  $\text{הִתְקַדְּרִי}$  1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending  $\text{רַבְּנִי}$ , comp. §§ 168. 1, 171. 1.

2 *fem.* ך is sometimes added to the long vowel with which this person ends הרבבך Ruth 2: 8, תבבך Ruth 3: 4, תבבך 1 Sam. 1: 14, תבבך Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תבבך Isa. 57: 8.

1 *com.* פס Ps. 139: 8, though by some grammarians referred to פס, is probably for פס from פל, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תבבך Ruth 2: 9, תבבך Josh. 24: 15, תבבך Ex. 9: 29, תבבך Josh. 4: 6, תבבך Ps. 104: 28, תבבך 1 Sam. 2: 22, Josh. 2: 8, תבבך Deut. 11: 22, תבבך Jer. 21: 3; so in other species, תבבך Job 19: 23, תבבך Job 21: 24, תבבך Gen. 32: 20 and תבבך Ps. 58: 2, תבבך 2 Kin. 6: 19, תבבך Mic. 2: 8, תבבך Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer תבבך Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial כ of the following word, § 55. 1; possibly however, כ may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination תבבך Dan. 8: 22, תבבך Gen. 30: 38, תבבך 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed ת תבבך Jer. 49: 11, תבבך Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. תבבך Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in תבבך Ex. 1: 10, תבבך Job 17: 16, תבבך Isa. 28: 3, תבבך Isa. 27: 11, תבבך Judg. 5: 26, is unnecessary; in the first passage תבבך, the subject of the verb, is used in a collective sense, *wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where תבבך may be the suffix with Nun epenthetic in place of the more usual form תבבך *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 *and 3 fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination תבבך, particularly when there are other vowel letters in the word, תבבך Gen. 27: 1, תבבך Gen. 30: 38, תבבך Gen. 33: 6, תבבך Ezek. 3: 20, תבבך, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix תבבך Ezek. 17: 23, תבבך Ezek. 32: 16, or without Daghesh, § 25, תבבך Ruth 1: 13, תבבך Isa. 60: 4, תבבך Ps. 71: 23 in most editions. So in the fem. plur. imperative, תבבך Gen. 4: 23.

§ 89. *IMPERATIVE. Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. קָמֶט, yet not always, קָמֶטְךָ and קָמֶטְךָ; before Makkeph it is shortened to Kamets Hhatuph קָמֶטְךָ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in קָמֶטְךָ Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, קָמֶטְךָ Judg. 9: 10, קָמֶטְךָ Ezek. 32: 20 (but קָמֶטְךָ Ex. 12: 21, for the Methegh see § 45. 2), קָמֶטְךָ Zeph. 3: 14, קָמֶטְךָ Mic. 1: 16, and (with ו retained in the K'thibh) קָמֶטְךָ 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, קָמֶטְךָ Zech. 7: 9, קָמֶטְךָ Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshele in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as קָמֶטְךָ Isa. 47: 2, קָמֶטְךָ Jer. 10: 17, are exceptional.

*Fem. plur.* The final vowel ה is dropped in קָמֶטְךָ Gen. 4: 23, § 61. 2; occasionally ה is not written though the vowel remains, קָמֶטְךָ Ruth 1: 9, קָמֶטְךָ Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּנֶה and בּוֹנֶה, mostly without when additions are made to the word. In בּוֹנֶה Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except סָבִיב 2 Kin. 8: 21; it is shortened to Seghol in הוֹלֵךְ Isa. 41: 7, upon the recession of the accent, and to Pattahh in אֹהֵב Deut. 32: 28. הוֹלֵךְ Ps. 16: 5 and יוֹשֵׁב Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָשַׁב, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָשַׁב, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet נִכָּח *fading*, נִשְׁחָה *desolate*, נִצָּח *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, מִלֵּא *full*, זָקֵן *old*, פָּחַד *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, נִכָּח and נִשְׁחָה *wearing*, נִשְׁכָּח and נִשְׁחָה *dwelling*, נִכָּח *trusting*; there are occasional instances of the same thing in transitive verbs, נִכָּח *remembering*, נִכָּח *holding*. The last vowel is with few exceptions as מִכָּח Deut. 32: 34, נִכָּח, נִכָּח written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.



2 *fem. sing.* יִלְדָּה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִשְׁבְּרָה, יִשְׁבְּרָה Jer. 22: 23, שִׁבְרָה Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְדָּה Gen. 17: 19, and with ׀ paragogic אִלְדָּה Hos. 10: 11 or in the K'thibh יִשְׁבְּרָה Ezek. 27: 3.

2 *masc. plur.* בִּשְׁתַּחֲוִיָּהֶם Ezek. 8: 16, the Hithpael participle of שָׁחָה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, and *they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for בִּשְׁתַּחֲוִיָּה the proper plural of the participle.

3 *plur.* : בִּשְׁלֹנִי they are cursing me, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle בִּשְׁלֹנִי and the preterite קָלַלְתִּי; and Ewald changes the text to בִּשְׁלֹנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be בִּשְׁלֹנִי. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

#### NIPHAL.

§ 91. *a.* PRETERITE SING. 3 *masc.* Some copies have נִגְזַח Jer. 50: 23 with Seghol under the prefixed Nun for נִגְזַח.

*b.* INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְזַח Gen. 31: 30, נִגְזַח Judg. 11: 25, נִגְזַח 1 Sam. 2: 27, נִגְזַח 2 Sam. 1: 6; of the longer form given in the paradigm הִנְחִי Jer. 32: 4, which once appears with prosthetic ׀ in place of ה Ezek. 14: 3 אֲנִי, § 53. 1. *a.* The construct infinitive usually has Tsere הִנְחִי Ezek. 16: 36, but is in one instance הִנְחִי Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנְחִי 1 Kin. 20: 39, הִנְחִי Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions הִנְחִי which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִנְחִי Prov. 24: 17, comp. הִנְחִי Dan. 11: 34, three times in הִנְחִי Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִנְחִי) but הִנְחִי 2 Sam. 17: 17, and in הִנְחִי Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.



הִסְתָּר Job 34: 22, הִתְחַסַּר Judg. 9: 38, רָצַח Eccles. 7: 26, rarely to Pattahh, הִצִּיל Job 18: 4. In the Imperative הִצִּיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִזְדַּרְתָּם Ezek. 21: 29, הִתְרַחֵץ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed  $\aleph$  occasionally has Hhirik, אֶשְׁפֹּט Ezek. 20: 36, 1 Sam. 12: 7, אֶחָרֵשׁ Ezek. 14: 3, אֶנְקַחְמָה, אֶנְבֹּרְמָה but אֶנְכֵּה.

PLUR. *fem.* Tsere rarely remains in the second syllable הִתְנַחֲמָה Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִתְנַחֲמָה Jer. 24: 2, so with a pause accent, הִתְנַחֲמָה Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הִתְרַבְּסָה Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards הִתְבַּצֵּי Isa. 43: 9, Joel 4: 11, הִנָּלִי Jer. 50: 5, as imperatives without the usual  $\aleph$  prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הִתְבַּזְּזָה *contemptible*, is in form a Niphal participle from the noun הִבָּזָה *contempt*.

#### PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הִתְעַלֵּל Ezek. 28: 23, and the passive form הִתְעַלְּלָה the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In הִתְעַלְּלָה Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הִתְחַרְחַר Ps. 38: 11, הִתְחַרְחַר Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הִתְחַבְּהוּ Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִתְחַבְּהוּ is a separate word, and is the imperative of הִתְחַבֵּה *to give*, though this is always elsewhere pointed הִתְחַבֵּה. In הִתְעַלְּלָה Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence  $\delta$  under the first letter) of הִתְעַלֵּה, which reduplicates the last syllable of הִתְעַלֵּה = יַעֲלֵה § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* הִוָּלַחַי 1 Sam. 21: 3, הִוָּלַחַי Isa. 40: 24, הִוָּלַחַי Ps. 77: 18, הִוָּלַחַי Isa. 10: 13 *fut.* הִוָּלַחַי Hos. 13: 3 *inf. abs.* הִוָּלַחַי and הִוָּלַחַי Isa. 59: 13, *inf. const.* הִוָּלַחַי Am. 5: 11, *part.* הִוָּלַחַי Job 9: 15, מִלִּישָׁנִי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הִנָּלִי Gen. 41: 51. The second syllable has

Seghol in הָלֵךְ (in pause הִלְכָּה, twice הִלְכָּם, Pattahh in הָלַךְ (in pause), הָלַכְתָּ, הָלַכְתָּם, הָלַכְתֶּם (in pause: Isa. 19: 21), and before Makkeph in הָלַכְתָּ, הָלַכְתָּם (in pause); *a* appears likewise in the pausal form הִלְכָּה Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּנָה Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הִלְכָּה Deut. 30: 3, הִלְכָּה Ex. 13: 2, הִלְכָּה Deut. 7: 10.

*d. INFINITIVE.* The primitive form of the infinitive absolute is of rare occurrence, e. g. הִלְכָּה Ps. 118: 18, הִלְכָּה 1 Kin. 19: 10, הִלְכָּה Ex. 21: 19, הִלְכָּה Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, הִלְכָּה Jer. 12: 17, הִלְכָּה Jer. 32: 33, הִלְכָּה Jer. 39: 18, הִלְכָּה Mic. 2: 12, הִלְכָּה Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite הִלְכָּה 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in הִלְכָּה Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִלְכָּה Isa. 59: 13, or on the recession of the accent הִלְכָּה Gen. 39: 14, 17, and in one instance besides, הִלְכָּה Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, הִלְכָּה Lev. 26: 18, הִלְכָּה Ps. 147: 1, הִלְכָּה Isa. 6: 13, הִלְכָּה Ezek. 16: 52.

*e. FUTURE SING. 1 com.* *א* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in הִלְכָּה Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *י*, in הִלְכָּה Zech. 7: 14 for הִלְכָּה, § 60. 3. *c*.

*PLUR. 2 and 3 fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, הִלְכָּה Isa. 13: 18, but הִלְכָּה Job 27: 4, and in pause Prov. 24: 2.

#### PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ũ*, which is preferred before a doubled consonant הִלְכָּה, § 61. 5, and Hophal *õ* before concurrent consonants הִלְכָּה. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, הִלְכָּה Ezek. 16: 4, הִלְכָּה Nah. 3: 7, הִלְכָּה Ps. 72: 20, הִלְכָּה Ps. 80: 11, Prov. 24: 31, הִלְכָּה Ps. 94: 20, הִלְכָּה *passim*. This seems to furnish the best explanation of the disputed words הִלְכָּה or הִלְכָּה Ps. 62: 4, הִלְכָּה Ps. 101: 5 K'ri, הִלְכָּה Job 20: 26. Gesenius regards these as Piel forms with ( ) lengthened to ( ) on the omission of Daghes forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *õ* not *ũ*. Others think that הִלְכָּה is the Kal future for הִלְכָּה, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali הִלְכָּה is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלֹשֵׁן an active Poel form, *slandering*.

*b.* The vowel *ū* of the first syllable is occasionally written with Vav, וָזַח Ezek. 16: 34, הוֹזִיחַ Ps. 78: 63, יוֹצֵר Judg. 18: 29, 13: 8, Job 5: 7, מֵאוֹזַח Ezek. 27: 19, but mostly without it.

*c.* PRETERITE SING. 3 *mas.* An instance of paragogic הָ appended to the preterite is found in עָלַחָה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

*d.* INFINITIVE. The absolute form occurs in גָּלַב Gen. 40: 15; there is no example of the construct.

*e.* PARTICIPLE. As מִשְׁכֵּן, מִמְשֵׁךְ, מִשְׁקָר; in a few instances the initial מ is omitted, אָפַל Ex. 3: 2 for מִאָּפַל, לָקַח 2 Kin. 2: 10 for מִלְקָח (with Daghesh-forte euphonic) Ezek. 21: 15, 16, מִיִּתְּשִׁיר Eccles. 9: 12 for מִיִּתְּשִׁיר, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

#### HIPHIL.

§ 94. *a.* PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִיכוּ 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once אֶ is prefixed instead of הָ, אֶנְאָלְהָהּ Isa. 63: 3; in Isa. 19: 6 הִאֲנִיחֶהּ is not a double Hiphil with both אֶ and הָ prefixed, but is a denominative from אָנַח, a derivative of נָחַח, which does not indeed occur in its simple form but is justified by the analogy of אָנַח from נָחַח. הָ takes the place of הָ in הִרְגִּילְתִּי Hos. 11: 3; so likewise the future הִרְגִּילְתִּי Jer. 12: 5, and participle מִרְגִּילְתָּ Jer. 22: 15, though the corresponding preterite is הִרְגִּילְתָּ Neh. 3: 20.

SING. 3 *mas.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּיל 1 Sam. 12: 24, but in every other place הִגְדִּיל. So inf. const. הִרְגִּילְתָּ 1 Sam. 1: 6; fut. רָקַחְתָּ Lev. 27: 14, נִמְלִיךְ 2 Kin. 10: 5, הִכְנִסְתָּהּ 1 Sam. 1: 7; part. מְגִדֵּל Ps. 18: 51, מְכַלֵּם Job 11: 3.

*b.* INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכְרַח Prov. 24: 23, 28: 21, is mostly written without י, thus הִכְרַח, הִכְרַח, הִכְרַח, הִכְרַח, הִכְרַח, though sometimes with it הִכְרַחְתִּי Am. 9: 8 but הִכְרַחְתִּי Isa. 14: 23, הִכְרַחְתִּי and הִכְרַחְתִּי, twice הִכְרַחְתִּי, nine times הִכְרַחְתִּי, הִכְרַחְתִּי. Hhirik in this syllable is rare and exceptional, הִכְרַחְתִּי Ezek. 21: 31, הִכְרַחְתִּי Josh. 7: 7. אֶ is prefixed instead of הָ in אֶכְרַחְתִּי Jer. 25: 3 and אֶכְרַחְתִּי Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with י, הִכְרַחְתִּי rarely and as an exception without י, הִכְרַחְתִּי Isa. 23: 11, or with Tsere הִכְרַחְתִּי Deut. 32: 8, הִכְרַחְתִּי Deut. 26: 12, Neh. 10: 39, הִכְרַחְתִּי Jer. 44: 19, לִכְרַחְתִּי Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִכְרַחְתִּי Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִכְרַחְתִּי Jer. 50: 34, הִכְרַחְתִּי Jer. 51: 33, הִכְרַחְתִּי Lev. 14: 43. The initial הָ is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְחַשְׁבֵּית Am. 8: 4 but לְחַשְׁבֵּית Ps. 8: 3, לְחַשְׁבֵּית once but לְחַשְׁבֵּית fifteen times, לְחַשְׁבֵּית Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in חֲבִיר Ex. 19: 3, חֲבִיר 2 Chron. 5: 2, and without Yodh חֲבִיר 1 Kin. 8: 1, חֲבִיר Num. 22: 19, חֲבִיר 1 Sam. 14: 36, חֲבִיר Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination חֲבִיר 1 Sam. 14: 22, 31: 2, חֲבִיר Jer. 9: 2. There is no example of this without the presence of Vav converse unless it be חֲבִיר Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh חֲבִיר, חֲבִיר, and before Makkeph, Seghol חֲבִיר Job 22: 21, חֲבִיר 1 Sam. 23: 11, חֲבִיר Isa. 64: 8. There are a very few examples with Hhirik in pause, חֲבִיר Ps. 94: 1, to which some would add חֲבִיר Isa. 43: 8, but see Alexander, חֲבִיר Prov. 19: 25, חֲבִיר Jer. 17: 18.

e. PARTICIPLE. In חֲבִיר Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; חֲבִיר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, חֲבִיר Zech. 3: 7 for חֲבִיר, חֲבִיר Jer. 29: 8, חֲבִיר 2 Chron. 28: 23, חֲבִיר 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. חֲבִיר Dan. 3: 25.

#### HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph חֲבִיר, is occasionally Kibbutz, both vowels even appearing in the same verb, חֲבִיר Ezek. 32: 32, חֲבִיר ver. 19, חֲבִיר 2 Kin. 4: 32; חֲבִיר Dan. 8: 11, חֲבִיר Isa. 14: 19, חֲבִיר Ezek. 16: 5, חֲבִיר 2 Sam. 20: 21; חֲבִיר Lev. 6: 15, חֲבִיר Mal. 1: 11, חֲבִיר, חֲבִיר, חֲבִיר Ezek. 29: 18.

b. PRETERITE. In חֲבִיר *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic חֲבִיר is rejected after חֲבִיר interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, חֲבִיר Ezek. 16: 4, חֲבִיר Josh. 9: 24. The construct has Pattahh, חֲבִיר Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, חֲבִיר Ezek. 32: 19, חֲבִיר Jer. 49: 8.

e. PARTICIPLE. In חֲבִיר Ezek. 46: 22 חֲבִיר remains after the preformative בִּי.

#### HITHPAEL.

§ 96. a. PRETERITE. In two instances חֲבִיר is prefixed instead of חֲבִיר, viz., חֲבִיר 2 Chron. 20: 35, חֲבִיר Ps. 76: 6. In the verb חֲבִיר Daghesht-forte is omitted in the second radical and the previous vowel lengthened § 59. a. חֲבִיר Judg. 20: 15. 17, חֲבִיר Judg. 21: 9, in addition to which the vowel of the prefixed syllable is חֲבִיר Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of חֲבִיר to the first radical,



the prefix takes *ũ*, § 61. 5, הִתְשַׁנָּה (the accentuation is unusual) Isa. 34: 6, הִתְשַׁנָּה Deut. 24: 4 (but in the future always יִשְׁנָא Lev. 21: 1 and repeatedly elsewhere), הִתְשַׁנָּה (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpaal. Where both forms exist in the same verb, however, as in פָּקַד and נָחַם, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpaal, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְשַׁנָּה Jer. 25: 16, הִתְשַׁנָּה Jer. 46: 8 (elsewhere הִתְשַׁנָּה), and בָּלַע Isa. 52: 5, *ō* prolonged from *ũ* on account of the absence of Daghesth-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tserē written without Yodh, which before Makkeph is shortened to Seghol, הִתְשַׁנָּה Isa. 30: 29, הִתְשַׁנָּה Gen. 6: 9, הִתְשַׁנָּה Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְשַׁנָּה *pret.*, הִתְשַׁנָּה *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), הִתְשַׁנָּה, הִתְשַׁנָּה, הִתְשַׁנָּה Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, הִתְשַׁנָּה Zech. 6: 7 but הִתְשַׁנָּה Lam. 4: 1, where some copies have הִתְשַׁנָּה. Hhirik occurs instead of Pattahh in the preterites, הִתְשַׁנָּה, הִתְשַׁנָּה Ezek. 38: 23, הִתְשַׁנָּה Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

*c.* There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְשַׁנָּה Dan. 11: 23, comp. § 128.

## PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הִ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר I shall keep, אֶשְׁמְרָה I will surely keep or let me keep, Ps. 39: 2; נִנְתַּקָּה let us break, נִשְׁלִיכָה let us cast away, Ps. 2: 3; יִרְשָׁה let him hasten, Isa. 5: 19.

*a.* The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs



besides the example just given, in *הָבֹאָה* *let it come* Isa. 5: 19, *הָאֵלֶּפֶת* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִרְשָׁנָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הָרִיזָה* Prov. 1: 20, 8: 3, and after Vav conversive *וַיִּהְיֶה* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרַח* Lev. 21: 5 K'thibh.

b. Instead of הָ, הֵ is appended in *וַיִּהְיֶה* 1 Sam. 28: 15, *יִרְשָׁנָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִזָּה* or *הִזֵּה* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the י of the ultimate being changed to (..), or before Makkeph to (.), *יִדְבִּיק* *he will cause to cleave*, *יִדְבֵּק* *may he or let him cause to cleave*; *תִּשְׁכַּל* *thou wilt understand*, *תִּשְׁכֹּל* *thou mayest understand or understand thou*, Dan. 9: 25, *אַל-תִּשְׁלֹט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragoric and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ה. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragoric futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל' verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragoric future. The appended ה may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב, עֲזֹבָה Jer. 49: 11; זָכַר, זָכַרָה 2 Chron. 6: 42, שָׁלַב, שָׁלַבָה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשָׁה Deut. 33: 23, סִגְרָה 1 Kin. 13: 7; so in the ל"א form רָפְאָה Ps. 41: 5. In the Hiphil הִקְשִׁיל becomes הִקְשִׁילָה.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צָרָה K'thibh, צָרָה K'ri Ps. 26: 2, מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9: 8; וַאֲשְׁקִילָה K'thibh, וַאֲשְׁקִילָה K'ri Ezr. 8: 25; אֲשְׁקִיבָה K'thibh, אֲשְׁקִיבָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשְׁקִיבָה 1 Kin. 19: 20, וַאֲשְׁקִיבָה Dan. 8: 13 (in some copies) or Hhateph Pattahh וַאֲשְׁקִיבָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב Lev. 9: 7, קָלַבָה Ps. 69: 19, and on the contrary, מָבָה Gen. 25: 31, *fut.* יִבָּרַח Ex. 21: 7, בָּנָה (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה of the feminine plural, שִׁבְעָה Gen. 4: 23 for שִׁבְעָה, § 61. 2, קָרָאָה Ex. 2: 20 for קָרָאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הָיָה 2 Kin. 6: 18 for הָיָה Ezek. 6: 11, הָיָה Ps. 119: 18 for הָיָה; הָיָה Deut. 9: 14 for הָיָה Judg. 11: 37, but without any evident change of meaning.

### VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּתִיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָוָה *was*, hence וַיֹּאמֶר *he was or it was* (so that) *he will say* i. e. *he was about to say or was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וְהָיָה *and he was*; Ewald of וְאִזְּ *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהִיאָמֶר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to



a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיָּבֹרַח, וַיִּמְלִיכֵהוּ, וַיִּקְבְּצֵהוּ. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be נ, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּסְפֹּר, וַיִּדְבֹּר, but וַיִּסְפֵּר, וַיִּדְבֵּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲדַבֵּר, וַאֲשַׁלֵּחַ. In the Hiphil י. is, with few exceptions, e. g. וַיִּהְיֶה־שָׁן Ps. 105: 28, compressed to (..) as in the apocopated future, וַיִּתְּנֵלֶךְ, וַיִּקְשֹׁב, and before Makkeph it is shortened to (.) וַיִּנְדֹּד. In the first person singular, however, י. remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלְּחֵהּ, וַאֲשַׁלְּחֶהָ or וַאֲשַׁלְּחֶהָ; וַאֲדַבֵּר or וַאֲדַבֵּרְהָ; paragogic ה also occurs though more rarely in the first pers. plur. וַיִּתְּנֵלְכֶם Gen. 41: 11, וַיִּבְקַשְׁתֶּם Ezr. 8: 23, וַיִּפְסְדֶם ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּתְּנֵלֶךְ, וַיִּתְּנֵלְךָ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּתְּנֵלְךָ, וַיִּתְּנֵלְךָ; וַיִּתְּנֵלְךָ, וַיִּתְּנֵלְךָ; וַיִּתְּנֵלְךָ, וַיִּתְּנֵלְךָ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְבֶּה, וַיִּרְבֶּה, but not in וַיִּרְבֶּה; so in וַיִּמְדֹּד Hab. 3: 6, and the Hithpael וַיִּתְּנֵלְךָ Dan. 2: 1. It oc-



curs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּשְׁלַח, וַיִּשְׁלַח, וַיִּשְׁלַח or וַיִּשְׁלַח, וַיִּשְׁלַח but וַיִּשְׁלַח, וַיִּשְׁלַח, וַיִּשְׁלַח, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּשְׁלַח, וַיִּשְׁלַח or וַיִּשְׁלַח, though it sometimes suffers apocopation in ל' verbs וַיִּשְׁלַח. The prolonged plural ending וַיִּשְׁלַח is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַיִּשְׁלַח Deut. 1: 22, וַיִּשְׁלַח Deut. 4: 11, וַיִּשְׁלַח Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before ש, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּשְׁלַח Judg. 6: 9, וַיִּשְׁלַח 2 Sam. 1: 10, וַיִּשְׁלַח Ezek. 16: 10 but וַיִּשְׁלַח ver. 8, וַיִּשְׁלַח Job 30: 26, וַיִּשְׁלַח Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַיִּשְׁלַח and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, וַיִּשְׁלַח *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַיִּשְׁלַח *thou shalt find*, וַיִּשְׁלַח *and they shall say*, ver. 3, וַיִּשְׁלַח *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 לֵךְ (imper.) *go*, וַיִּשְׁלַח (pret.) *and turn*, וַיִּשְׁלַח (pret.) *and hide*, וַיִּשְׁלַח (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וַיִּשְׁלַח, וַיִּשְׁלַח.

*a.* The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְדַבַּרְתָּ*, *וְהִשְׁמַעְתָּ*, *וְהִתְהַלַּכְתָּ*, though *וְהִצַּדְתִּי* Zeph. 1: 17, except in א'ל and ל'ה verbs, where the accent usually remains in its original position although the usage is not uniform, *וַפְּלִיתִי* Lev. 26: 9, *וַיִּבְאֵר* 1 Kin. 18: 12, *וְהִרְבִּיתִי* 1 Chron. 4: 10, *וְהִשְׁמַעְתִּיךָ* 1 Sam. 15: 30, *וְהִקְרִיתִי* Isa. 8: 17 but *וַאֲפִיחֶךָ* Lev. 24: 5, *וַבֹּאֶךָ* Gen. 6: 18, *וְהִפְרִיתִי* Lev. 26: 9, *וְהִבְרַחְתִּי* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְנִבְרַחְנִי* Ex. 8: 23, *וְהִלַּכְנוּ*, *וְהִלַּכְתֶּם* Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, *וְהִבְרִיחָהּ* Ex. 26: 33, *וְהִבְרִיחָהּ* Lev. 15: 29, *וְנִבְרַחְתִּי* Isa. 11: 2, *וְקָבְעִי* Hab. 1: 8 but *וְהִשְׁלִיכֵנִי* Ezek. 43: 24, *וְפָשַׁעִי* Hab. 1: 8,

### VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

#### *Preterite.*

SING. 3 *fem.* The old ending תְּ, § 85. 1. *a* (1), takes the place of תָּ.

2 *masc.* תָּ sometimes shortens its final vowel before the suffix יָ of the first person.

2 *fem.* The old ending תִּי, § 86. *b*, instead of תִּי.

PLUR. 2 *masc.* יָ from the old pronominal ending יָם, § 71. *b*, takes the place of יָם. The feminine of this person does not occur with suffixes.

*Future.*

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, *תִּקְטְלוּ* for *תִּקְטְלֶנָּה*.

*a.* In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. *כֶּם, כֶּן*, and the second masc. sing. *ה*, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ě* before the second fem. singular; when it stands before the third sing. suffixes *הוּ, הָ*, there is frequently an elision of *ה*, requiring Daghesh-forte conservative in the verbal ending *ת* to preserve the quantity of the previous short vowel, *קָטְלֹתָי, קָטְלֹתָהוּ* for *קָטְלֹתָהּ, קָטְלֹתָהוּ*, see § 57. 2. *b.*

(3) When the third masc. sing. suffix *הוּ* is preceded by (*ו*), the *ה* may be elided and the vowels coalesce into *וּ, קָטְלוּ* for *קָטְלֹהוּ*; when it is preceded by *י*, Shurek may be hardened to its corresponding semi-vowel *ו, קָטְלוּי* for *קָטְלֹהוּי* § 62. 2.

(4) When the third fem. suffix *הָ* is preceded by (*ו*), final Kamets is omitted to prevent the recurrence of the same sound, *קָטְלוּהָ* for *קָטְלוּהָהָ*.

(5) When *הוּ, הָ* of the third pers. singular are preceded by (*ו*), the vowel of union for the future, a *נ*, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (*ו*) being at the same time shortened to

(.); ה is then commonly elided and a euphonic Dagghesh-forte inserted in the Nun, יקטלני for יקטלהני. The same shortening of the (.) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before י, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Dagghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יקטלני for יקטלני; or it may be Dagghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagghesh, § 54.3, instead of the Dagghesh having arisen from the assimilation of Nun, so that יקטלני may be for יקטלני instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יקטלני but יקטלני, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, יקטלני but יקטלני, יקטלני but יקטלני.

### 3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יקטלני, יקטלני, יקטלני, יקטלני; but י of the Hiphil species is almost always preserved, יקטלני, יקטלני.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְה, קָטַלְו but קָטַלְהּ, קָטַלְוּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

*a.* Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, וְ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וְ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הִתְחַנֵּךְ, הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ but הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ, הִתְחַנֵּלְךָ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשִׁי *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

*a.* There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִי *I have made for me*, Ezek. 29: 3.



2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *יָצַתְךָ* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחְךָ* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דִּבַּרְתִּי* *my speaking*, *שָׁלַחְתִּי* *my sending*, *הָרַגְתִּי* *to kill me*, *נִחַמְתִּי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְתִּי* *seeing me* Isa. 47: 10, *שָׂנְאֶה* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׁוּבְתִּי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתֵּן* *to permit me* Num. 22: 13, *רָבִיתִי* Deut. 25: 7, *נִצְבָּרִי* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are a few examples of (..) as the union vowel of the preterite, רָפְּלִי Isa. 8: 11, נִצְּלָה 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesheforte euphonic is twice inserted in the suffix of the first pers. sing., רָפְּלִי Ps. 118: 18, רָנְנִי Gen. 30: 6.

*b.* The suffix of the second masc. sing. is occasionally הָ, in pause: פָּאָהָה Isa. 55: 5, so with the infinitive, הִשְׁתַּחֲוֶה Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲבֹאֲסֶהָ, § 11. 1. *a.*, where the K'ri has אֲבֹאֲסֶהָ. With לִ"א and לִ"ה verbs this form of the suffix is of frequent occurrence, קָנָה Isa. 30: 19, Jer. 23: 37, הִבְרָאָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, רָדַף אֶתְּכָה, רָדַף אֶתְּכָה 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

*c.* The suffix of the second fem. sing. is commonly הָ, קָרְאָה Isa. 54: 6, פָּאָהָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אָהָה Ruth 4: 15, שִׁירָהָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֶתְּכִי Ps. 137: 6, הִשְׁתַּחֲוֶהָה Ps. 103: 4.

*d.* The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעָה Ex. 32: 25, קָבָה Num. 28: 8, and in some copies אָכְלָה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, נִשְׁמָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִשְׁמָהָה Ex. 9: 18, הִשְׁמָהָה Jer. 44: 19, and the future, הִשְׁמָהָה Ex. 2: 3.

*f.* The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרְשָׁמוּ Ex. 23: 31, and repeatedly in poetry, הִמְלִאֲמוּ Ex. 15: 9; once ו is appended, רָכַסְמוּ Ex. 15: 5; הֵם is used but once as a verbal suffix, אֶפְאִיהֵם Deut. 32: 26.

*g.* The suffix of the third fem. plur. ך is seldom used, רָדַףְתִּי Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ך is substituted for it, סָהָמוּ Gen. 26: 15, 18, וַיִּגְרָשִׁמוּ Ex. 2: 17, וַיִּצְאֵמוּ 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הָ is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ך, בּוֹאֲהָה Ruth 1: 19, לִדְרָהָה Job 39: 2.

*h.* Verbs, which have Tseré for the second vowel in the Kal preterite, retain it before suffixes, אָהָהָה Deut. 7: 13, לִבְשָׁה Lev. 16: 4, שִׁנְיָהָה Deut. 24: 3, רָהָהָה Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָבְּלִי Ps. 13: 5 from רָבְּלִי,



Ps. 118: 10; יָרַי, יוֹשִׁיעַ Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיעַ, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעַ. The union vowel *ā* is also occasionally found with the imperative, נִצְלֶה Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

*b.* The suffixes with Dagghesh inserted occur chiefly in pause; thus יָרַי Jer. 50: 44; יָרַי, יוֹשִׁיעַ Gen. 27: 19, Job 7: 14, 9: 34; יָרַי (1st plur.), יוֹשִׁיעַ Job 31: 15; יָרַי, יוֹשִׁיעַ Isa. 43: 5, 44: 2, Ps. 30: 13; יָרַי (3 masc. sing.), יוֹשִׁיעַ Job 7: 18, 41: 2 K'ri, Hos. 12: 5; יָרַי, יוֹשִׁיעַ Ps. 65: 10, (once with an infinitive יוֹשִׁיעַ Gen. 30: 41), or without Dagghesh, יוֹשִׁיעַ Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יוֹשִׁיעַ, יוֹשִׁיעַ Isa. 26: 5. There are a very few examples, found only in poetry of נ inserted between the verb and the suffix without further change, יוֹשִׁיעַ Ps. 50: 23, יוֹשִׁיעַ Jer. 22: 24, יוֹשִׁיעַ Jer. 5: 22, יוֹשִׁיעַ Ps. 72: 15, יוֹשִׁיעַ Deut. 32: 10, יוֹשִׁיעַ Ex. 15: 2.

*c.* The plural ending יָן is in a few instances found before suffixes, chiefly in pause, יוֹשִׁיעַ, יוֹשִׁיעַ Prov. 1: 28, יוֹשִׁיעַ Ps. 63: 4, יוֹשִׁיעַ Ps. 91: 12, יוֹשִׁיעַ Isa. 60: 7, 10, יוֹשִׁיעַ Jer. 5: 22, יוֹשִׁיעַ Jer. 2: 24: twice it has the union vowel *a*, יוֹשִׁיעַ Job 19: 2, יוֹשִׁיעַ Prov. 5: 22.

*d.* When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, יוֹשִׁיעַ Hos. 10: 10, יוֹשִׁיעַ Num. 35: 20, יוֹשִׁיעַ Isa. 27: 3, יוֹשִׁיעַ Isa. 62: 2, יוֹשִׁיעַ Ezek. 35: 6, יוֹשִׁיעַ Jer. 31: 33; once the vowel remains, but is changed to Shurek, יוֹשִׁיעַ Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יוֹשִׁיעַ Job 29: 14, יוֹשִׁיעַ Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, יוֹשִׁיעַ Isa. 62: 5, יוֹשִׁיעַ Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative יוֹשִׁיעַ Gen. 23: 11, Ps. 6: 3, יוֹשִׁיעַ Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before יָ, יָ, כָּן, though the vowel letter י is occasionally written in the K'thibh, יוֹשִׁיעַ Jer. 1: 5.

*e.* The following are examples of feminine plural with suffixes: 2 *fem. plur.* יוֹשִׁיעַ Cant. 1: 6, 3 *fem. plur.* יוֹשִׁיעַ Job 19: 15, יוֹשִׁיעַ Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יוֹשִׁיעַ, יוֹשִׁיעַ Cant. 6: 9.

#### INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before יָ, יָ, כָּן, Hholem is shortened to Kamets Hhatuph, יוֹשִׁיעַ Gen. 2: 17, יוֹשִׁיעַ (Methegh by § 45. 2) Obad. ver. 11, יוֹשִׁיעַ Gen. 3: 5, יוֹשִׁיעַ Mal. 1: 7. Pattahh remains in the single example, יוֹשִׁיעַ Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, יוֹשִׁיעַ Deut. 29: 11, יוֹשִׁיעַ 2 Kin. 22: 19, יוֹשִׁיעַ Deut. 27: 4, rarely Kibbuts, יוֹשִׁיעַ Lev. 19: 9, 23: 22, sometimes Hhirik, יוֹשִׁיעַ Gen. 19: 33. 35 but יוֹשִׁיעַ Ruth 3: 4, יוֹשִׁיעַ Zech. 3: 1, יוֹשִׁיעַ 2 Sam. 1: 10, יוֹשִׁיעַ Neh. 8: 5, and occasionally Pattahh, יוֹשִׁיעַ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ה is substituted for ה, וְהִצִּיחָהּ Isa. 30: 19, וְהִצִּיחָהּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, וְהִצִּיחָהּ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in וְהִצִּיחָהּ Ezek. 21: 29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהִצִּיחָהּ Jer. 15: 15, but occasionally it takes Hhirik, וְהִצִּיחָהּ (with Daghesth-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes וְהִצִּיחָהּ Isa. 43: 26.

### IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.



There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

### PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem,  $\text{יִצְמַח}$  for  $\text{יִצְמָח}$ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where  $\tilde{i}$  is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol,  $\text{יִצְמָח}$ ,  $\text{יִצְמָח}$ ,  $\text{יִצְמָח}$ . Seghol accompanying  $\aleph$  of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command,  $\text{צַח}$ ,  $\text{צַח}$ .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in  $\text{יִצְחָק}$ , apocopated future of  $\text{יִצְחָק}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יִשְׁמְרוּ**, **שְׁמֹרוּהֶם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יִחַזְקוּ**, **יִחַזְקוּהֶם**, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, **יִחַזְקוּהֶם**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ַ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **יִחַזְקוּהֶם**, **יִחַזְקוּהֶם**, **יִחַזְקוּהֶם**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יִחַזְקוּהֶם** *yaam'dhū*, not **יִחַזְקוּהֶם** *yaamdū*, § 22. a. In like manner the Kal imperative has **יִחַזְקוּהֶם** not **יִחַזְקוּהֶם**, **יִחַזְקוּהֶם**, showing that even in the perfect verb **קִטְלִי**, **קִטְלִי** were pronounced *ki'lī*, *ki'lū*, not *kitlī*, *kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִחַזְקוּהֶם** for **יִחַזְקוּהֶם**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of נָזַר is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by נִזְרֶה *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"פ) mode.

#### FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz.: נָזַר *to perish*, נָזַה *to be willing*, אָכַל *to eat*, נָאָר *to say*, נָאָה *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

#### REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, נִזְרֶה Ezek. 23: 5. That of the Kal future *ō* has (.) in יִהְיֶה Prov. 10: 3, יִהְיֶה Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָלַח, הָלַךְ have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הִלָּח Job 12: 14, הִלָּךְ 2 Kin. 3: 25 but הִלָּח Ex. 19: 21, 24; so with suffixes, יִהְיֶה־נָּךְ Ps. 141: 5, יִהְיֶה־נָּךְ Isa. 22: 19, נִזְרֶה־נָּךְ Isa. 53: 2. הָלַךְ has יִהְיֶה־נָּךְ but יִהְיֶה־נָּךְ.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָכְלִי, יֵאָכְלוּ, יֵאָכְלֶנָּה as well as יֵאָכֵל, יֵאָכְלִי, יֵאָכְלוּ, יֵאָכְלֶנָּה; in a few with future *a*, § 110. 3, it takes Hholem, the (.) of the second syllable usually becoming (.) in pause, and in a few

instances without a pause accent, רָאָהוּ, רָאָהוּ, רָאָהוּ, but רָאָה; in two verbs it becomes (.) after Vav conversive, נִרְאָהוּ, נִרְאָהוּ, but with a pause accent נִרְאָהוּ, נִרְאָהוּ or in the first verses of several chapters of Job: נִרְאָהוּ. Hholem in these verbs is probably modified from *ā*, so that רָאָה is for רָאָה from רָאָה, § 201. *e*.

*b*. As *ā* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *ā* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *ā* gives up its consonantal character after (.), which is then lengthened to (.), הָאָה Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *ā* is always omitted in the first person singular after the preformative *ā*, אָהָר Gen. 32: 5 for אָהָר, אָהָר Prov. 8: 17 for אָהָר, אָהָל Gen. 24: 33 for אָהָל, and occasionally in other persons, הָהָר Jer. 2: 36 for הָהָר; so הָהָר Deut. 33: 21, הָהָר Prov. 1: 10, הָהָר Ps. 104: 29, הָהָר 2 Sam. 19: 14, הָהָר 2 Sam. 20: 9, הָהָר 1 Sam. 28: 24; in a few instances the vowel letter *h* is substituted for it, הָהָר Ezek. 42: 5 for הָהָר, הָהָר Neh. 2: 7, Ps. 42: 10.

*c*. A like quiescence or omission of *ā* occurs in הָהָר Num. 11: 25 Hi. fut. for הָהָר, הָהָר Ezek. 21: 33 Hi. inf. for הָהָר, הָהָר Job 32: 11 Hi. fut. for הָהָר, הָהָר Prov. 17: 4 Hi. part. for הָהָר, § 53. 2. *a*, הָהָר Job 35: 11 Pi. part. for הָהָר, § 53. 3, הָהָר 2 Sam. 22: 40 Pi. fut. for הָהָר, הָהָר 1 Sam. 15: 5 Hi. fut. for הָהָר, הָהָר Isa. 21: 14 Hi. pret. for הָהָר, הָהָר Isa. 13: 20 Pi. fut. for הָהָר, and after prefixes הָהָר for הָהָר, the Kal infinitive of הָהָר with the preposition *l*, הָהָר Ezek. 28: 16 Pi. fut. with Vav conversive for הָהָר, הָהָר Zech. 11: 5 Hi. fut. with Vav conjunctive for הָהָר, הָהָר Eccles. 4: 14 Kal pass. part. with the article for הָהָר.

*d*. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, הָהָר Num. 32: 30 for הָהָר, and five times in the Hiphil future, הָהָר Jer. 46: 8 for הָהָר, הָהָר Hos. 11: 4 for הָהָר, הָהָר Neh. 13: 13 for הָהָר, הָהָר 1 Sam. 14: 24 abbreviated from הָהָר for הָהָר, הָהָר 2 Sam. 20: 5 K'ri for הָהָר.

*e*. *ā* draws the vowel to itself from the preformative in הָהָר Prov. 1: 22 Kal fut. for הָהָר in pause הָהָר Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain הָהָר Job 20: 26, regarding it as a Kal future for הָהָר with the vowel attracted to the *ā* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. *a*, as הָהָר Nah. 2: 4, הָהָר Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as הָהָר, הָהָר, being rarely changed to Pattahh, as in הָהָר Prov. 20: 16, or Seghol, as הָהָר Num. 11: 16, הָהָר Job 33: 5. In the inflected imperative Seghol occurs



once instead of Hhirik, הִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, הִירִיק Zeph. 3: 14 but הִירִיק Ps. 68: 5, הִירִיק Jer. 2: 12 but הִירִיק Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הִירִיק Isa. 44: 27. Ewald explains הִירִיק Ex. 20: 5, 23: 24, Deut. 5: 9, and הִירִיק Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination הִירִיק has ( ), הִירִיק Ezek. 16: 5, הִירִיק Hos. 7: 4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, הִירִיק, הִירִיק, הִירִיק but הִירִיק Ps. 89: 8, הִירִיק Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes ( ). In הִירִיק 2 plur. pret., הִירִיק inf., הִירִיק imper. of הִירִיק, the initial הִירִיק has ( ) under the influence of the following יִירִיק; הִירִיק receives ( ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, הִירִיק, הִירִיק, but commonly ( ) in the imperative and infinitive, § 60. 3. *b.* הִירִיק imper., הִירִיק and הִירִיק inf., הִירִיק and הִירִיק inf., הִירִיק imper., הִירִיק inf. and imper. (but הִירִיק Job 34: 18 with הִירִיק interrogative), הִירִיק (with הִירִיק, paragogic הִירִיק), and in a very few instances the long vowel ( ), § 60. 3. *c.* הִירִיק Ex. 16: 23 for הִירִיק Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually ( ), ( ) or ( ). In a very few instances this correspondence is neglected; thus, in הִירִיק 3 fem. fut. of הִירִיק *to go* (comp. הִירִיק from הִירִיק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִירִיק (once, viz., Hab. 1: 15 for הִירִיק) and הִירִיק Hiphil and Hophal preterites of הִירִיק *to go up*, and הִירִיק (once, viz., Josh 7: 7 for הִירִיק) Hi. pret. of הִירִיק *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִירִיק, הִירִיק, הִירִיק, הִירִיק from הִירִיק *to be*, and like forms from הִירִיק *to live*, are peculiar in having simple vocal Sh'va.

3. Where ( ) or ( ) are proper to the form these are frequently changed to ( ) or ( ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, הִירִיק 2 Kin. 5: 3, הִירִיק Ex. 4: 29, הִירִיק Ps. 27: 10, הִירִיק Josh. 2: 18; הִירִיק Isa. 59: 5, הִירִיק Judg. 16: 13; the Niphal, הִירִיק 1 Kin. 10: 3, הִירִיק Nah. 3: 11, הִירִיק Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, הָאֲבָרָה Job 14: 19, וְהָאֲבָרָה Deut. 7: 24, וְהָאֲבָרָה Deut. 9: 3 (comp. הָאֲבָרָה Ps. 80: 6), וְהָאֲבָרָה Lev. 23: 30; וְהָאֲבָרָה Isa. 49: 26; וְהָאֲבָרָה Neh. 5: 16, וְהָאֲבָרָה Ezek. 30: 25; וְהָאֲבָרָה Isa. 43: 23, וְהָאֲבָרָה Jer. 17: 4; הָאֲוִן Deut. 1: 45, וְהָאֲוִן Ex. 15: 26, וְהָאֲוִן Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, וְהָאֲוִן 1 Sam. 17: 35, וְהָאֲוִן Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (וְ) to (וְ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהָאֲוִן Ps. 77: 2, but is not usual, e. g. וְהָאֲוִן . . . וְהָאֲוִן Lev. 27: 8. There is one instance of (וְ) instead of (וְ) in the Hiphil infinitive, וְהָאֲוִן Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, וְהָאֲוִן, וְהָאֲוִן, וְהָאֲוִן.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָרָם Hi. to be red.	* הָרָם K. to injure, wound.	תָּמַל K. to spare.
אָלַר Ni. Hi. to be illustrious.	תָּלַח Ni. Hi. Ho. to hide.	תָּלַח K. Ni. to do violence to.
אָסַם Hi. to close.	תָּבַר Hi. to join together.	תָּמַן K. to be leavened.
* אָשַׁר K. to shut.	תָּגַר K. to gird.	תָּמַר K. to ferment.
אָלַח K. to learn.	תָּדַל K. (not Ho.) to cease.	תָּנַח K. to dedicate.
אָפַר K. to gird on.		תָּסַל K. to devour.
אָשַׁם K. Ni. (not Hi.) to be guilty.	תָּשַׁב K. to cut.	תָּסַם K. to muzzle.
הָבַל K. Hi. to be vain.	תָּהַל K. (not Hi.) to live.	תָּסַר K. Hi. to lack.
הָהָה K. Hi. to meditate.	תָּהַם K. Hi. to be wise.	תָּסַר Ni. to cover.
הָהָה K. to thrust.	* תָּלַט K. meaning doubtful.	תָּסַר K. Ni. to be panic-struck.
הָהָר K. Ni. to honour.		תָּמַן K. to delight.
הָהָר K. Ni. to be.	תָּמַר K. Ni. to desire.	תָּמַר K. to dig.

חָפַץ K. Hi. <i>to blush.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	חָפַל Hi. <i>to be presumptuous.</i>
חָפַשׁ K. Ni. <i>to search.</i>	חָתַף K. <i>to seize.</i>	
חָצַב K. (not Hi.) <i>to hew.</i>	חָתַר K. <i>to break through.</i>	חָפַשׁ K. Ni. <i>to pervert.</i>
חָתַר K. Ni. <i>to investigate.</i>	חָבַב K. <i>to love, dote.</i>	חָשַׁב K. Hi. <i>to tithe.</i>
חָרַג K. <i>to tremble.</i>	חָתַח K. <i>to put on as an ornament.</i>	חָתַם Ni. <i>to be burnt up.</i>
חָתַח K. <i>to take up.</i>	חָתַח Hi. <i>to gather much.</i>	חָתַח K. Hi. <i>to be removed.</i>
חָתַח Ni. <i>to be destined.</i>	חָתַח Ni. <i>to be wanting.</i>	חָתַח K. Ni. Hi. <i>to en-</i>
חָתַח Ho. <i>to be swaddled.</i>	חָתַח K. Ni. <i>to trouble.</i>	<i>treat.</i>

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

חָבַד <i>to bind.</i>	חָסַח <i>to trust.</i>	חָבַח <i>to wear.</i>
חָבַח <i>to turn.</i>	חָשַׁח <i>to withhold.</i>	חָבַח <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁח <i>to uncover.</i>	חָבַל <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	חָבַח <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁח <i>to be dark.</i>	חָבַח <i>to supplant.</i>
חָלַח <i>to be sick.</i>	חָבַח <i>to pass over.</i>	חָבַח <i>to smoke.</i>
חָלַק <i>to divide.</i>	חָבַח <i>to help.</i>	חָבַח <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

חָבַב 2 Chr. 19: 2, Pr. 15: 9, <i>to love.</i>	חָרַר Ezek. 26: 18, <i>to tremble.</i>
חָזַר Ps. 65: 7, <i>to gird.</i>	חָשַׁח Hi. part. <i>to be silent.</i>
חָבַח Ps. 47: 10, <i>to gather.</i>	חָתַח Jer. 49: 37, <i>to be dismayed.</i>
חָלַח Ps. 109: 23, <i>to go.</i>	חָבַח Eccl. 5: 8, <i>to serve.</i>
חָרַג 2 Kin. 10: 9, <i>to slay.</i>	חָלַח Jer. 15: 17, Ps. 149: 5, and
חָלַם Job 39: 4, Jer. 29: 8, <i>to dream.</i>	חָלַח Ps. 5: 12, <i>to exult.</i>
חָלַח Job 20: 24, <i>to change, pierce.</i>	חָבַח Isa. 44: 7, <i>to set in order.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, רָחַץ, רָחַץ, Isa. 23: 18, רָחַץ (the retrocession of the accent by § 35. 1) Isa. 28: 27, רָחַץ Job 38: 24, רָחַץ Num.

\* ἀπαξ λογίζμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַקֵּק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, חִקְּטָה Ex. 25: 31. The only exception is בָּהֲרֵג (two accents explained by § 42. a) Ezek. 26: 15 for בְּהִחָרֵג; Baer's edition has בְּהִרֵג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶעֱשֶׂהוּ Job 19: 7, חִקְּטָהוּ Ezek. 43: 18, וַיִּחַלֵּק 1 Chron. 24: 3, בִּשְׁטָה Lam. 2: 11. In Job 34: 31 הָאֲמִיר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְחַלֵּק Jer. 37: 12 for לְהַחֲלֵק לְחַטִּיא Eccles. 5: 5, לְעִבֵּר 2 Sam. 19: 19, לְנִשֹּׂר Deut. 26: 12, בְּעִשֹּׂר Neh. 10: 39, לְעוֹר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בִּשְׁטָה Lam. 2: 11 for בְּחִשְׁטָה Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Dagheshe-forte, and in requiring the previous vowel to be lengthened instead, וַיִּרְבֶּה Jon. 1: 5, וַיִּרְבְּגֵל Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּרְבֶּה Deut. 19: 6, וַיִּרְבֹּז 2 Sam. 7: 10, וַיִּרְבֶּה Ps. 66: 12, except in certain forms of the verb רָאָה *to see*, viz., וַיִּרְאָה Kal future with Vav conversive, shortened from וַיִּרְאָה, וַיִּרְאָה which alternates with וַיִּרְאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאִיחִי Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּרְבֵּיז Jer. 50: 34. In the Hophal species the participles מְרַבֵּה Isa. 14: 6, מְרַבֵּב Lev. 6: 14 take Kibbuts in the first syllable, but רָעַל have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal וַיִּרְהָ Gen. 44: 4, וַיִּרְפוּני Ps. 129: 86, except in one instance, וַיִּרְהָ Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. a.

§ 115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אֲמַלְלָה; חָמַר reduplicates its last syllable, חֲמַרְמָרָה Lam. 2: 11, § 92. a.

הִחַל is a secondary root, based upon the Hiphil of חָלַל. See ע"ע verbs.

For the peculiar forms of אָסַף and חָלַף see the ע"ע verbs, יָסַף and חָלַף.

## AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural תַּגְאִלְנָה for תַּגְאֵל; תַּתְאֲלִיכֶנָּה for תַּתְאֲלֵךְ.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, תַּגְאֵלְ for תַּגְאֵל.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, תַּגְאֵל, תַּגְאֵל.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of תַּגְאֵל, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ׀, the Kal future and imperative commonly have Hholem; but the following take Pattahh, תַּגְאֵל to be long, תַּגְאֵל to kneel, תַּגְאֵל to be dried or desolate, תַּגְאֵל to tremble, תַּגְאֵל to reproach, to



winter, חָלַן to sharpen, עָלַב (עָרַב) to be sweet, קָרַב to come near, קָלַם to cover; נָדַה to tear in pieces, has either Hholem or Pattahh; חָלַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רוּחַ to roar, and רָחַם to love, have Hholem, עָלַם to curse, בָּעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of אָחַז to grasp, is יִאָחַז or יִאָחֹז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזָּה Prov. 4: 6, רָשָׁעִים 2 Kin. 10: 14, אֲשַׁתְּחֶם 2 Sam. 22: 43, שָׁאֲלֹנִי Isa. 45: 11, רָאֲחֶבֶי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, הִפְחִילָנָה Ezek. 7: 27, הִשְׁחַפְּנָה Prov. 6: 27, הִקְרַעְנָה Ezek. 16: 6, הִנָּאֲפְנָה Hos. 4: 13, but Tsere occasionally in pause, הִפְחִירָנָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָחַב Gen. 27: 9, אָהַבָּה Deut. 15: 16; infinitive וָחַב 1 Sam. 7: 8, סָלַח Jer. 15: 3, with Makkeph, פָּרַח 1 Kin. 5: 20; Niphal infinitive, חָלַח Ex. 17: 10, with suffixes, חָשַׁח 2 Chron. 16: 7, 8, with prefixed ו, נָחַח Judg. 11: 25, נָשָׂא 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָדַשׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite אֶנְאֲלָהִי Isa. 63: 3); future יִחַח Ex. 14: 14, with Vav conversive, וַיַּחַח Job 7: 5, וַיַּחַח Ex. 32: 1, וַיִּזְעַק Judg. 6: 34, וַיַּחַח Ex. 9: 15, וַיַּחַח Num. 22: 25, or with the accent on the penult, וַיַּחַח Ex. 17: 8, וַיַּחַח Gen. 41: 8; imperative, חַח 1 Sam. 18: 17, or with the accent thrown back, חַחָה Gen. 13: 9; Hiphil infinitive, חַחָא 1 Sam. 27: 12, חַחָה Gen. 21: 16, חַחָה Deut. 7: 2, apocopated future, חַחָה 1 Sam. 2: 10, חַחָה Deut. 9: 26, חַחָה Ps. 12: 4, with Vav conversive, וַיַּחַח 1 Kin. 22: 54, וַיַּחַח Zech. 11: 8; imperative, חַחָה Ex. 28: 1, with Makkeph, חַחָה Ps. 81: 11, חַחָה 2 Sam. 20: 4, חַחָה Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, חַחָה Job 13: 21, חַחָה Ps. 69: 24, though not always, חַחָה Lev. 8: 3. Hophal infinitive, חַחָה 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, חַחָה Lev. 5: 22, חַחָה Hos. 9: 2, חַחָה Gen. 39: 14, חַחָה Ps. 104: 26, חַחָה 74: 10, חַחָה Gen. 39: 4, חַחָה Dan. 2: 1, חַחָה 2 Kin. 18: 23, and occasionally before suffixes to Hithpael, חַחָה Isa. 1: 15, חַחָה (fem. form for חַחָה, § 61. 5) 1 Sam. 16: 15 but חַחָה Isa. 30: 18, חַחָה Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, חַחָה Mal. 3: 19, חַחָה Ps. 103: 13, חַחָה Isa. 6: 12, חַחָה Deut. 20: 7, חַחָה Gen. 24: 1 (חַחָה rarely occurs except in pause), חַחָה Isa. 25: 11, and more rarely still in the imperative, חַחָה Ezek. 37: 17, and future חַחָה Prov. 14: 10, חַחָה, חַחָה Dan. 1: 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵל, שָׂאֵל, exhibits the peculiar forms, שָׂאֵל

1 Sam. 12: 13 שְׁאֵלְתִּירוּ 1 Sam. 1: 20, שְׁאֵלְתִּירוּ Judg. 13: 6, הַשְׁאֵלְתִּירוּ  
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהָבָם Hos. 9: 10, אָנָּה Ruth 3: 13, מָאֲסָם Am. 2: 4, מָאֲסָם (by § 61. 1) Isa. 30: 12, קָרַבְתָּם Deut. 20: 2 (the alternate form being מִרְדָּבָם Josh. 22: 16), רָחַצָה Ex. 30: 18, רָחַקָה Ezek. 8: 6, and sometimes is changed to Pattahh, וָנִשְׁבָּה Isa. 57: 13, וָנִשְׁבָּה Ezek. 20: 27, וָנִשְׁבָּה Hos. 5: 2, וָנִשְׁבָּה Deut. 10: 15, וָנִשְׁבָּה Jer. 31: 12, or with simple Sh'va under the guttural, וָנִשְׁבָּה Ps. 68: 8, וָנִשְׁבָּה 2 Chron. 26: 19. In וָנִשְׁבָּה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form וָנִשְׁבָּה Isa. 7: 11, comp. וָנִשְׁבָּה, וָנִשְׁבָּה Dan. 9: 19, וָנִשְׁבָּה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחְתָּ Josh. 9: 6, and once before ח, שָׁחַחְתָּ Job 6: 22; when the first radical is א it becomes Seghol, אָהָבְתָּ Ps. 31: 24, אָהָבְתָּ Cant. 2: 15; in other cases it is changed to Pattahh, וָנִשְׁבָּה Isa. 14: 31, וָנִשְׁבָּה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֻ), after Seghol (ֹ), in other cases (ֱ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָהָבְתָּ Ruth 3: 15, אָהָבְתָּ Ezek. 16: 33, וָנִשְׁבָּה y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in רָחַקָה Gen. 21: 6; in נָשִׂיאָה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, וָנִשְׁבָּה and וָנִשְׁבָּה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַחְתָּ, e. g. תִּבְרַחְתָּ Num. 6: 23, בָּרַחְתָּ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַתָּה to terrify, בָּעַתָּה to provoke, בָּעַתָּה to be few, נָצַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאָר to make plain, נָאָה to commit adultery, נָאָץ to despise, נָאָר to reject, נָאָל to ask; בָּעַר to consume, שָׁנִיעַר to sweep away by a tempest, הָעֵב to abhor; כָּהָה to affright, כָּהָה to be dim, נָהָל to lead. It is also lengthened in כָּהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are לָחַם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, דָּוָה Pu. pret. Ps. 36: 13, הִהָרְחַצְתָּ Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in בָּרַחְתָּ Ezek. 16: 4, רָאָי Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּקַחְתָּ Job 15: 18, שָׁחַחְתָּ Jer. 12: 10,

though it is in two instances changed to Seghol, אָהָרָה Judg. 5: 28, רָחַמְתִּי Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, רָחַמְתִּי Ezek. 5: 13, רָחַמְתִּי Num. 23: 19, רָחַמְתִּי Num. 8: 7.

§ 122. 1. רָחַמְתִּי and רָחַמְתִּי are Piel forms with the third radical reduplicated in place of the second; סָתַרְתִּי doubles the second syllable; and אָהָרָה Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. סָלַךְ and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁרַשׁ and סָלַךְ, § 92. *b*.; and גָּלַשׁ two forms of the Hithpael, רָחַצְתָּ Jer. 46: 7, 8; גָּלַשׁ Isa. 52: 5, follows the analogy of the latter; רָחַץ Eccl. 12: 5, is sometimes derived from נָאץ *to despise*, as if it were for נָאִץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נָצַץ *to flourish* or *blossom*, the *x* being inserted as a vowel letter, § 11. 1. *a*, נָצַץ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). רָחַץ Ezra 10: 16 is an anomalous infinitive from רָחַץ, which some regard as Kal, others as Piel.

## LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, רָשְׁלָה.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. רָשְׁלָה or רָשְׁלָה.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, רָשְׁלָה, רָשְׁלָה.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְךָ, הִשְׁלַחְךָ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, הִשְׁלַחְתְּ.

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shāla<sup>h</sup>ht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְ to *send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

*a.* Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, § 91. *b.* is given in the paradigm, וְשִׁלַּחְ being in actual use.

## REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שִׁלַּח Gen. 43: 16; in one instance the K'thibh inserts ו, וְשִׁלַּח Jer. 5: 7, where the



K'ri is אָכַלְתָּ. The vowel *a* is retained before suffixes, remaining short in אָכַלְתָּ Am. 9: 1, but usually lengthened to Kamets, אָכַלְתָּה 2 Chron. 21: 17, אָכַלְתָּה Gen. 23: 11. It is also retained in pause before paragogic הָ, אָכַלְתָּה Ps. 77: 2, אָכַלְתָּה Dan. 9: 19; elsewhere it is rejected אָכַלְתָּה 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָכַלְתָּ Job 32: 10, אָכַלְתָּ Gen. 43: 8. Hhirik appears in אָכַלְתָּה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic הָ, and suffixes, אָכַלְתָּה 1 Chron. 29: 18, אָכַלְתָּה Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, אָכַלְתָּ Jon. 2: 1, אָכַלְתָּ Num. 17: 28, אָכַלְתָּ Isa. 54: 9, rarely *a*, אָכַלְתָּ Isa. 58: 9, אָכַלְתָּ Num. 20: 3, אָכַלְתָּה 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָכַלְתָּה Zeph. 3: 11; so sometimes before suffixes, אָכַלְתָּה 2 Sam. 15: 12, אָכַלְתָּה Neh. 1: 4, אָכַלְתָּה Josh. 6: 5, but more commonly Hhirik, אָכַלְתָּה Am. 1: 13, אָכַלְתָּה Num. 35: 19, אָכַלְתָּה Neh. 8: 5, rarely Pattahh, אָכַלְתָּה Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָכַלְתָּ to shut, אָכַלְתָּ to say, אָכַלְתָּ to honour, אָכַלְתָּ to grow pale, אָכַלְתָּ to shake, אָכַלְתָּ to be rich, אָכַלְתָּ to entreat, אָכַלְתָּ to slip away, אָכַלְתָּ to press, אָכַלְתָּ to drink or be drunken. The following have Pattahh or Hholem, אָכַלְתָּ to decree, אָכַלְתָּ to vow, אָכַלְתָּ fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אָכַלְתָּה Esth. 2: 8, אָכַלְתָּה Isa. 51: 14, future, אָכַלְתָּה Ps. 9: 19, אָכַלְתָּה Job 17: 3, imperative, even in pause, אָכַלְתָּה. Piel: preterite, אָכַלְתָּ Lev. 14: 8, אָכַלְתָּ 2 Chron. 34: 4, infin. constr., אָכַלְתָּ Hab. 1: 13, אָכַלְתָּ Lam. 2: 8, future, אָכַלְתָּה Job 16: 13, אָכַלְתָּה 2 Kin. 8: 12, אָכַלְתָּה Deut. 7: 5, imperative, אָכַלְתָּ Ex. 4: 23. Hiphil: apocopated future, אָכַלְתָּה 2 Kin. 18: 30, fut. with Vav consecutive, אָכַלְתָּה Judg. 4: 23, fem. plur., אָכַלְתָּה Ps. 119: 171, imperative, אָכַלְתָּה Ps. 86: 2, and even in pause, אָכַלְתָּה 1 Kin. 22: 12. Hithpael: אָכַלְתָּה Prov. 17: 14, אָכַלְתָּה Dan. 11: 40, אָכַלְתָּה Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָכַלְתָּה Josh. 9: 13, אָכַלְתָּה Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָכַלְתָּ Deut. 22: 7, Hiphil, אָכַלְתָּה Isa. 7: 11, Hophal, אָכַלְתָּה Ezek. 16: 4. Participles: Kal, אָכַלְתָּ Deut. 28: 52, but occasionally in the construct state with Pattahh, אָכַלְתָּ Ps. 94: 9, אָכַלְתָּ Isa. 51: 15, אָכַלְתָּ Isa. 42: 5, אָכַלְתָּ Lev. 11: 7, Piel, אָכַלְתָּה 1 Kin. 3: 3, Hithpael, אָכַלְתָּה 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָכַלְתָּה Deut. 15: 18, fut. אָכַלְתָּה Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָכַלְתָּה Job 6: 26, and one before a grave suffix אָכַלְתָּה Ezek. 21: 29, comp. fut. אָכַלְתָּה Isa. 35: 4; אָכַלְתָּה 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.



2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpaël (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, שָׁבַר Prov. 25: 6, שָׁבַר Ps. 93: 1, שָׁבַר Gen. 22: 14, שָׁבַר Gen. 10: 19, שָׁבַר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, שָׁבַר (in pause, שָׁבַר) and שָׁבַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁבַר Ruth 2: 8, שָׁבַר Ezek. 16: 28, שָׁבַר Esth. 4: 14, שָׁבַר Ezek. 16: 4, scarcely ever simple Sh'va, שָׁבַר 1 Kin. 14: 3, שָׁבַר Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in שָׁבַר Gen. 30: 15, and שָׁבַר Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁבַר Gen. 4: 23 for שָׁבַר.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, שָׁבַר Num. 24: 11, שָׁבַר Prov. 25: 17, but also in the first plural of the preterite, שָׁבַר Ps. 44: 18 (שָׁבַר ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, שָׁבַר Judg. 4: 20, שָׁבַר Mal. 1: 7, שָׁבַר Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, שָׁבַר Isa. 27: 4, שָׁבַר Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending ו, שָׁבַר Ezek. 24: 26; שָׁבַר Ezek. 16: 50 for שָׁבַר perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In שָׁבַר Am. 8: 8 K'thibh for שָׁבַר the guttural ו is elided, § 53. 3.

## PE NUN (פֿ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesht-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, שָׁבַר becomes שָׁבַר, written שָׁבַר, so שָׁבַר for שָׁבַר, שָׁבַר for שָׁבַר. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שָׁבַר for שָׁבַר.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נַשׁ for נָשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה; thus, נַשֵּׂה for נָשִׂי (by § 63. 2. a), the primary form being נָשׂ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἔγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָשׂ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָשׂ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נָתַן Judg. 16: 5.

## REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַר Gen. 24: 48, נָחַר Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַת *to descend*, e. g. נָחַת Jer. 21: 13, נָחַת Prov. 17: 10, נָחַת Ps. 38: 3 but נָחַת ibid., נָחַת Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַם Isa. 58: 3, נָחַם Ps. 68: 3, נָחַר Jer. 3: 5, נָחַר Deut. 33: 9 (and occasionally elsewhere), נָחַר Job 40: 24, נָחַר Isa. 29: 1, נָחַר Ezek. 22: 20, נָחַל (for נָחַל) Num. 5: 22, נָחַל (for נָחַל) with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַר Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נַשׁ 2 Sam. 1: 15 (once before Makkeph, נַשׁ Gen. 19: 9, in plural נַשְׁי 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַשׁ Josh. 3: 9,

1 Sam. 14: 38), נָשַׁל Ex. 3: 5, נָסַד Job 1: 11, נָסַד Deut. 2: 24, נָסַד Ezek. 37: 9, נָשַׁק Gen. 27: 26, though it is occasionally retained, נָשַׁק 2 Kin. 19: 29, נָשַׁק Ps. 10: 12, or by a variant orthography, נָסַח Ps. 4: 7 but always elsewhere נָשַׁח. In imperatives with *ō*, and in Lamedh He verbs which have *ē* in the imperative, Nun is invariably retained, נָשַׁח Prov. 17: 14, נָשַׁח Ps. 24: 14, נָסַח Num. 31: 2, נָסַח Ps. 58: 7, נָסַח Gen. 30: 27, נָשַׁח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָשַׁח (with suffix, נָשַׁח) from נָשַׁח, נָשַׁח from נָשַׁח (twice) and נָשַׁח from נָשַׁח, נָשַׁח (once) and נָשַׁח from נָשַׁח, נָשַׁח has נָשַׁח (by § 60. 3. c), with the preposition לְ, נָשַׁח by § 57. 2. (3), once נָשַׁח (§ 53. 3) Job 41: 17, once without the feminine ending, נָשַׁח Ps. 89: 10, and twice נָשַׁח; נָשַׁח has commonly נָשַׁח (for נָשַׁח), with suffixes נָשַׁח, but נָשַׁח Num. 20: 21, and נָשַׁח Jer. 38: 9.

5. The absolute infinitive Niphal appears in the two forms הִנָּחַן Jer. 32: 4, and הִנָּחַן Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, הִנָּחַן Ezek. 5: 13, הִנָּחַן Ezek. 37: 10, Jer. 23: 13, הִנָּחַן Num. 24: 7, Dan. 11: 14, הִנָּחַן Isa. 52: 5.

§ 132. 1. The last radical of נָחַן is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e. g. נָחַח from נָחַח, נָחַח for נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with ך paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. נָחַח is the imper. with parag. נָחַח except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending נָחַח instead of נָחַח, comp. נָחַח Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by נָחַח to take, whose first radical is assimilated or rejected in the same manner as נָחַח, Kal inf. const. נָחַח (with prep. לְ, נָחַח, to be distinguished from נָחַח 2 fem. sing. pret.), once נָחַח (by § 60. 3. c) 2 Kin. 12: 9, with suffixes נָחַח, fut. נָחַח, imper. נָחַח, rarely נָחַח, נָחַח, Hoph. fut. נָחַח, but Niph. pret. נָחַח. In Hos. 11: 3 נָחַח is the masculine infinitive with the suffix for נָחַח; the same form occurs without a suffix, נָחַח Ezek. 17: 5, or this may be explained with Gesenius as a preterite for נָחַח.

3. In Isa. 64: 5 נָחַח has the form of a Hiphil future from נָחַח, but the sense shows it to be from נָחַח for נָחַח, Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

## AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpaël from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus,  $\text{סָבַב}$  for  $\text{סָבַב}$ ,  $\text{סָב}$  for  $\text{סָבַב}$  § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus  $\text{סָבַב}$ ,  $\text{סָב}$ ,  $\text{סָבִיב}$ ,  $\text{סָב}$ ;  $\text{הָפִיב}$ ,  $\text{הָפִיב}$ ;  $\text{הָפִיב}$ ,  $\text{הָפִיב}$ .

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבֹּב becomes יִסֵּב with *ǝ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסְבֵּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִסְבֹּר for יִסְבֹּר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסְבֶּב. The three possible forms of this tense are consequently יִסְבֵּב, יִסְבֹּב and יִסְבֶּב.

In the Niphal preterite נִסְבֹּב becomes by contraction נִסֵּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִסְבֵּר for נִסְבֹּר; in other cases Hhirik is lengthened to Tsere, נִסְבֶּן for נִסְבֹּן, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסֵּב. The forms of this tense are, therefore, נִסְבֵּב, נִסְבֶּן, נִסְבֵּר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִסְבֵּיב for הִסְבֵּיב or יִסְבֵּב for יִסְבֵּיב, הִסְבֶּב (Kibbutz before the doubled letter by § 61. 5) or הִסְבֵּב for הִסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-



ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יִסֵּב, יִסֵּב; הִסֵּב, הִסֵּב (comp. קָטַלְתָּ, קָטַלְתָּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיחַ, הִסְבִּיחַ (comp. יִקְטִילְהוּ, יִקְטִילְהוּ).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יִסְבֶּה, יִסְבֶּה.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּיחַ, הִסְבִּיחַ; יִסְבֶּה, יִסְבֶּה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, יִסְבֶּה, יִסְבֶּה.

§ 137. The Piel, Pual, and Hithpaël sometimes pre-





רָחַל are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: הָבֹזֵק Isa. 24: 3, *ibid.* or with Tsere in the last syllable, הָבֵזַס 2 Sam. 17: 10. The infinitive construct: הָבֵזַס Ps. 68: 3, הָחֵל Ezek. 20: 9, and once with Pattahh before a suffix, הָחֵלִי Lev. 21: 4. The imperative: הִבְרֵה Isa. 52: 11, הִימֵה Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הִפָּר, הִפָּר (in pause הִפָּר, so הִשָּׁמַי: הִשָּׁמַי), or even to Pattahh, הִפָּר. Both infinitives have Tsere, thus the absolute: הִפָּר, הִפָּר, הִפָּר; the construct: הִפָּר, הִפָּר, הִפָּר, in pause: הִפָּר, הִפָּר, הִפָּר, with a final guttural, הִפָּר, הִפָּר. The imperative: הִפָּר, הִפָּר, הִפָּר, הִפָּר; Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesht-forte in the first radical: הִפָּר, הִפָּר, הִפָּר; with a long vowel, הִפָּר, הִפָּר, הִפָּר or הִפָּר, הִפָּר and הִפָּר, הִפָּר (*ē* expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, הִפָּר, הִפָּר, הִפָּר, and in one instance to Hhirik, הִפָּר Judg. 9: 53 (הִפָּר would be from הִפָּר) before a guttural it becomes Pattahh, הִפָּר, הִפָּר. Participles: הִפָּר, הִפָּר, הִפָּר Ezek. 31: 3, הִפָּר Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, הִפָּר Judg. 3: 21, הִפָּר Jer. 49: 20, הִפָּר Num. 21: 30.

6. Hophal preterites: הִפָּר, הִפָּר, הִפָּר; futures: הִפָּר, הִפָּר, הִפָּר; participles: הִפָּר, הִפָּר or in some copies הִפָּר 2 Sam. 23: 6; infinitive with suffix, הִפָּר Lev. 26: 34, with prep., הִפָּר ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, הִפָּר, הִפָּר (distinguished from the fem. part. הִפָּר); if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, הִפָּר, הִפָּר (100. 2), הִפָּר and הִפָּר. When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. הִפָּר, הִפָּר, and occasionally elsewhere הִפָּר Hi. fut. הִפָּר Ho. pret. Other cases are exceptional, whether of the shifting of the accent, הִפָּר Ps. 3: 2, הִפָּר Ps. 55: 22, הִפָּר Jer. 4: 13, and consequent shortening of the vowel, הִפָּר Jer. 7: 29 for הִפָּר, הִפָּר, הִפָּר for הִפָּר Jer. 49: 28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in הִפָּר Jer. 5: 6, הִפָּר Ps. 9: 14) for הִפָּר; the omission of Daghesht, הִפָּר 1 Sam. 14: 36, הִפָּר Prov. 7: 13, הִפָּר Cant. 6: 11, 7: 13; הִפָּר Job 19: 23, הִפָּר Num. 22: 11, 17 (Kal imper. with ה, parag. for הִפָּר, shortened by Makkeph from הִפָּר, so הִפָּר *orā* Num. 23: 7), or in addition, the rejection of the vowel, הִפָּר K. fut. Gen. 11: 6 for הִפָּר.



Gen. 11: 7 K. fut. for נִבְּקָה, נִבְּקָה Isa. 19: 3 Ni. pret. for נִבְּקָה or נִבְּקָה, נִבְּקָה Ezek. 41: 7 Ni. fut. for נִסְבָּה; נִסְבָּה Judg. 5: 5 according to Gesenius for נִזָּה Ni. pret. of זָלַל to shake, according to others K. pret. of זָלַל to flow; נִסְבָּה Ezek. 36: 3 for נִסְבָּה (Ewald) from עָלַל to enter, or for נִסְבָּה Ni. fut. of עָלַל to go up, נִסְבָּה Ezek. 7: 24 Ni. pret. for נִסְבָּה Cant. 1: 6 Ni. pret. for נִסְבָּה. Once instead of doubling the last radical י is inserted, הָלִי, Prov. 26: 7 for הָלִי, comp. הָלִי Ezr. 10: 16 for הָלִי; or it may be for הָלִי הָלִי § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קָמַתִּי, קָמַתִּי (Kamets before ר which cannot be doubled), הִצִּירִיתִי, הִצִּירִיתִי, הִצִּירִיתִי (the vowel remaining long before ר), הִצִּירִיתִי (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), הִצִּירִיתִי, once with *ā*, נִשְׁלַחְנִי Mic. 2: 4; with *e* in the future, הִצִּירִיתִי, הִצִּירִיתִי, הִצִּירִיתִי. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, הִצִּירִיתִי, הִצִּירִיתִי; other cases are rare and exceptional, הִצִּירִיתִי, הִצִּירִיתִי, הִצִּירִיתִי which is first plur. pret. for הִצִּירִיתִי not third plur. for הִצִּירִיתִי (Ewald), § 54, 3; הִצִּירִיתִי Deut. 32: 41, הִצִּירִיתִי Isa. 44: 16, הִצִּירִיתִי Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, הִצִּירִיתִי from הִצִּירִיתִי, הִצִּירִיתִי from הִצִּירִיתִי, הִצִּירִיתִי from הִצִּירִיתִי, הִצִּירִיתִי from הִצִּירִיתִי; in הִצִּירִיתִי Gen. 43: 29, Isa. 30: 19, from הִצִּירִיתִי Lev. 26: 15 from הִצִּירִיתִי, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, הִצִּירִיתִי Prov. 8: 29 for הִצִּירִיתִי ver. 27, הִצִּירִיתִי Isa. 33: 1 for הִצִּירִיתִי, הִצִּירִיתִי Ezek. 14: 8 for הִצִּירִיתִי, הִצִּירִיתִי Lam. 1: 8 for הִצִּירִיתִי Hi. pret. of זָלַל Hab. 2: 17 for הִצִּירִיתִי Hi. fut. of זָלַל with 3 fem. plur. suf. אֲדַלֵּם 2 Sam. 22: 43 in a few editions for אֲדַלֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבַלְנוּ Num. 23: 13 for קָבַלְנוּ.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	קָנָן to make a nest.
בָּזַז to plunder.	בָּתַח to smite, break.	קָצַץ to cut off.
בִּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁשׁ to grope.		רָבַב to be tender.
זָפַק to refine.	לָקַק to lick.	שָׂרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׂרַר to rule.
חָצַץ to divide.	פָּזַז to leap.	שָׂרַר to sharpen.
תָּחַת to be broken.	פָּלַל to judge, to intercede.	תָּמַם to be perfect.
טָכַל to cover.		



2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

הָרַר to burn.	לָּהַר to linger.	שָׁשַׁע to sport, delight.
דָּנַר to dance.	כָּנַח to excite.	רָסַח to run.
מָהַר to be mad.	צָחַח to chirp.	מָחַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַח to complain.	נָרַח to fly.	רָבַח to break.
בָּלַח to mix.	נָסַח to lift up.	שָׁחַח to sink.
בָּסַח to empty.	כָּסַח to occupy the thresh-	שָׁלַח to spoil.
גָּרַח to cut.	hold.	שָׁיַח to be desolate or
גָּרַח to sweep away.	צָרַח to bind.	amazed.
דָּבַח to be still.	קָסַח to cut off.	הָפַח to beat.
הָרַח to break loose.	קָשַׁח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and גִּלְגַּל to roll.	עָנַן to gather clouds, עִנְיָן to practise sorcery.
הָלַל to praise, הוֹלִיל to make mad.	
הָלַל to profane, הוֹלַל to wound.	פִּירַר to burst, פָּרַר to shake to pieces.
הָנַן to make gracious, חוֹנֵן to be gracious.	קָלַל to curse, קָנַל to whet.
רָמַל to speak, רוֹמֵל to mow.	רָצַץ and רוֹצֵץ to crush.
סָבַח to change, סוֹבֵב to surround.	שָׂדַד and שִׁדַּד to treat with violence.

5. The following use different forms in different species, viz.:

חָקַק Pi. to decree, Pu. חָקַק.	רָן Pi. to shout, Hith. הִתְרוֹנֵן.*
מָדַד Pi. to measure, Hith. הִתְמַדֵּד.	רָשַׁח Pi. to break, Pu. רָשַׁח.
מָרַר Pi. to make bitter, Hith. הִתְמַרְמַר.	שָׁנַן Pi. to inculcate, Hith. הִתְשַׁנֵּן
סָלַל Pi. to exalt, Hith. הִתְסַלֵּל.	to pierce.
עוֹלַל Pi. to maltreat, Hith. הִתְעוֹלֵל	
and הִתְעוֹלֵל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁע Isa. 11: 8; Infinitive, לְהַרְחַח Prov. 26: 21, הִתְמַרְמַר Ex. 12: 39; Future, אֶשְׁתַּשַּׁע Ps. 119: 47, וְהִתְשַׁנֵּן Ps. 94: 19; Imperative, הִתְמַרְמַר Isa. 29: 9; Participle, מְהַרְחֵחַ Gen. 27: 12, מְהַרְחֵחַ Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִירַח Nah. 3: 17, עִלַּל Lam. 1: 12, the future: הִתְשַׁנֵּן Isa. 66: 12, and the participles, מְהַרְחֵחַ Isa. 9: 4, מְהַרְחֵחַ Isa. 53: 5.

\* מְהַרְחֵחַ Ps. 78: 65 is not from רָן (Gesenius) but from רָן, see Alexander in loc.

2. הִתְבָּרַר 2 Sam. 22: 7 is contracted for הִתְבָּרַר Ps. 18: 27; in regard to : הִתְבָּרַר in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of בָּרַר *thou wilt show thyself a judge*, but as it answers to : הִתְבָּרַר Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִלֵּל and הִלֵּל. The prefixed ה remains in the Hiphil future of הִלֵּל, e. g. יִהְיֶה, יִהְיֶה, יִהְיֶה and in the derivative nouns הִלְלִים, הִלְלִיּוֹת, whence these forms are in the lexicons referred to the secondary root הִלֵּל.

### PE YODH (י) VERBS.

§ 144. In quiescent verbs one of the original radicals is א, י or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. a. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a.* Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָגַח, הָחַח and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הָגַח, הָחַח.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הִתְחַבֵּב, הִתְחַבֵּב, הִתְחַבֵּב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יוֹשִׁיב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יָשַׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c.*, e. g. יוֹשִׁב; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יוֹשִׁב, יוֹשִׁב.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a.*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, יוֹשִׁב, יוֹשִׁב.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁב, הוֹשִׁב; in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, הוֹשִׁב, הוֹשִׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הִצִּיג*, *הִצִּיץ*.

3. In the Hophal Vav quiesces in Shurek, *הִוָּשַׁב*, *הִוָּשַׁב*; occasionally the short vowel is preserved and Daghesh-forfe inserted in the second radical, *הִוָּשַׁב*.

*a.* The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. *נָשַׁב*, *נָקַח*), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of *יָשַׁב* *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *יָבֵשׁ* *to be dry*.

## REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, *viz.*:

<i>יָבֵשׁ</i> <i>to be dry.</i>	<i>יָסַךְ</i> <i>to be poured.</i>	<i>יָרָא</i> <i>to fear.</i>
<i>יָצַע</i> <i>to toil.</i>	<i>יָצַד</i> <i>to appoint.</i>	<i>יָרָח</i> <i>to cast.</i>
<i>יָחַר</i> <i>to delay.</i>	<i>יָנַח</i> <i>to be weary.</i>	<i>יָרַשׁ</i> <i>to possess.</i>
<i>יָצַח</i> <i>to oppress.</i>	<i>יָצַח</i> <i>to counsel.</i>	<i>יָשַׁם</i> <i>to put.</i>
<i>יָצַק</i> <i>to suck.</i>	<i>יָצַח</i> <i>to be beautiful.</i>	<i>יָשַׁן</i> <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ*, *יָרָא*, *יָשַׁל*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *יָרָא* from *רָאָה* and *יָשַׁל* from *שָׁלַח*, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

<i>יָדַע</i> <i>to know.</i>	* <i>יָבַר</i> <i>to bear.</i>	* <i>יָבַע</i> <i>to be dislocated.</i>
<i>יָחַד</i> <i>to be joined.</i>	* <i>יָצַח</i> <i>to go out.</i>	* <i>יָרַד</i> <i>to go down.</i>
<i>יָחַם</i> <i>to conceive.</i>	<i>יָצַח</i> <i>to be straitened.</i>	* <i>יָשַׁב</i> <i>to sit, dwell.</i>

The second syllable has Pattahh in חָרַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, חָרַרְנָה, חָלַרְנָה, חָצַרְנָה has Seghol after the analogy of Lamedh Aleph verbs; (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָרַדְּתָּ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesth-forte in the second radical, viz.: יָרַבְּרָ to chastise, instruct, יָרַבְּרָ to burn. In חָרַרְתָּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָרַבְּרָ Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָרַבְּרָ to be good fut. יָרַבְּרָ, once חָרַבְּרָ Nah. 3: 8; יָרַבְּרָ to pour, once חָרַבְּרָ 1 Kin. 22: 35; יָרַבְּרָ to form, יָרַבְּרָ and יָרַבְּרָ, once חָרַבְּרָ to burn, יָרַבְּרָ Isa. 10: 16, and יָרַבְּרָ Deut. 32: 22; יָרַבְּרָ to awake, יָרַבְּרָ once יָרַבְּרָ 1 Kin. 3: 15; יָרַבְּרָ to be precious, יָרַבְּרָ and יָרַבְּרָ, or with a vowel letter for e, יָרַבְּרָ, יָרַבְּרָ to be desolate, יָרַבְּרָ once חָרַבְּרָ Ezek. 6: 6; יָרַבְּרָ to be right, יָרַבְּרָ, once חָרַבְּרָ (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָרַבְּרָ Isa. 40: 30 for יָרַבְּרָ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וְיָרַבְּרָ, וְיָרַבְּרָ, וְיָרַבְּרָ. Pattahh in the ultimate becomes Seghol in וְיָרַבְּרָ, וְיָרַבְּרָ (with a postpositive accent) Gen. 2: 7, 19, וְיָרַבְּרָ Gen. 50: 26; but וְיָרַבְּרָ, וְיָרַבְּרָ, only once before a monosyllable, § 35. 1, וְיָרַבְּרָ Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form, וְיָרַבְּרָ, unless the following word begins with an accented syllable, e. g. וְיָרַבְּרָ Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וְיָרַבְּרָ Ruth 4: 1, וְיָרַבְּרָ Ps. 139: 1, וְיָרַבְּרָ Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָרַבְּרָ and with a feminine ending יָרַבְּרָ with suf. יָרַבְּרָ, once with prep. לְיָרַבְּרָ 2 Chron. 31: 7, Daghesth conservative after י, § 14. a; יָרַבְּרָ, § 87, once יָרַבְּרָ Josh. 22: 25 and with prep. לְיָרַבְּרָ 1 Sam. 18: 29 from יָרַבְּרָ; once יָרַבְּרָ 2 Chron. 26: 15 from יָרַבְּרָ, יָרַבְּרָ.

2. Infinitives without Yodh: יָרַבְּרָ (with suf. יָרַבְּרָ) Ex. 2: 4, and without the feminine termination יָרַבְּרָ (with suf. יָרַבְּרָ) and לְיָרַבְּרָ, once לְיָרַבְּרָ 1 Sam. 4: 19, § 54. 2. יָרַבְּרָ (with suf. יָרַבְּרָ), יָרַבְּרָ (with suf. יָרַבְּרָ), once יָרַבְּרָ Gen. 46: 3, יָרַבְּרָ (with suf. יָרַבְּרָ), יָרַבְּרָ (with suf. יָרַבְּרָ) once יָרַבְּרָ Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָרַבְּרָ Jer. 42: 10, which is usually explained to be for יָרַבְּרָ; it may, however, be derived from the Ayin Vav verb יָרַבְּרָ.

3. Imperatives with Yodh: יָרַבְּרָ, יָרַבְּרָ. Without Yodh: יָרַבְּרָ (with ה parag. יָרַבְּרָ Prov. 24: 14), יָרַבְּרָ (with ה parag. יָרַבְּרָ; for יָרַבְּרָ Hos. 4: 18, see § 92. a), יָרַבְּרָ (fem. plur. יָרַבְּרָ Cant. 3: 11), יָרַבְּרָ (שְׂבָרָה, שְׂבָרָה). With both forms: יָרַבְּרָ and יָרַבְּרָ, twice יָרַבְּרָ Judg. 5: 13, יָרַבְּרָ and יָרַבְּרָ.



§ 150. 1. The Niphal of *הָנִיחַ* has *û* instead of *ô*, *נָחַר* Zeph. 3: 18, *נָחַר* Lam. 1: 4; *נָחַרְדִּי* 1 Chron. 3: 5, 20: 8 has *û* followed by Dagghesh. *נָחַר*, which according to Gesenius is from *נָחַר*, has *û*; Ewald assumes the root to be *נָחַר*, and refers to it likewise the Kal future and the Hiphil ascribed to *נָחַר*, § 148. 3. and § 151. 4. In that case the Dagghesh in *נָחַרְדִּי* Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh *הוֹצִיחִיהָ* 2 Sam. 14: 30 will be unexplained. *נָחַשׁ* Ps. 9: 17 is not the Niphal preterite or participle of *נָחַשׁ*, but the Kal participle of *נָחַשׁ*.

2. Yodh appears in the Niphal future of two verbs instead of Vav, *נָחַרְדִּי* Gen. 8: 12, 1 Sam. 13: 8 K'ri, *נָחַרְדִּי* Ex. 19: 13. In the first person singular *אֲנִי* always has Hhirik, *אֲנִיכֵר*, *אֲנִיכֵר*, *אֲנִיכֵר*, *אֲנִיכֵר*.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: *רָצָה* to be good, *רָצָה* to howl, *רָצָה* to go to the right, *רָצָה* to change, *רָצָה* to suck. Yodh is likewise found in *רָצָה* Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, *רָצָה* Hos. 7: 12, *רָצָה* Prov. 4: 25, *רָצָה* Ps. 5: 9 K'ri (K'thibh *רָצָה*, comp. Isa. 45: 2 K'thibh *רָצָה*, K'ri *רָצָה*), *רָצָה* Gen. 8: 17 K'ri (K'thibh *רָצָה*, הוצא 1 Chron. 12: 2).

2. In *רָצָה* Job 24: 21 (elsewhere *רָצָה* and *רָצָה* once *רָצָה* Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in *רָצָה* Isa. 52: 5, *רָצָה* Neh. 11: 17, Ps. 28, 7, *רָצָה* 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, *רָצָה*, *רָצָה*, and once the vowel Tsere is dropped before a suffix, *רָצָה* Ex. 2: 9 for *רָצָה*.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, *רָצָה*, *רָצָה*, *רָצָה*; but with a pause accent: *רָצָה* Ruth 2: 14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: *רָצָה* to set, place, *רָצָה* to spread, *רָצָה* to pour, except: *רָצָה* 2 Kin. 4: 5 K'ri (K'thibh *רָצָה*, מוצקת), *רָצָה* to burn, except *רָצָה* 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *û* followed by Dagghesh, *רָצָה* Ex. 10: 24, *רָצָה* Isa. 14: 11, Esth. 4: 3, *רָצָה* Isa. 28: 16, *רָצָה* Job 11: 15 and a few of Hholem, *רָצָה* Lev. 4: 23, 28, *רָצָה* Prov. 11: 25 for *רָצָה* from *רָצָה*. The construct infinitive: *רָצָה* Ezr. 3: 11, and with the feminine termination *רָצָה* Ezek. 16: 4, *רָצָה* Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, *רָצָה* Judg. 19: 11 for *רָצָה*. Hhirik occurs with the second radical of *רָצָה* and *רָצָה* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. *רָצָה*, *רָצָה*, *רָצָה*.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, נִתְּשָׁה Nah. 1: 4 for נִתְּשָׁה, נִתְּשָׁה Lam. 3: 33, נִתְּשָׁה Lam. 3: 53, נִתְּשָׁה 2 Chron. 32: 30 K'ri (K'thibh וִיתְּשָׁה).

3. Three verbs have Vav in the Hithpael, הִתְּנַחֵם, הִתְּנַחֵם, הִתְּנַחֵם; ח is assimilated to the following ו and contracted with it in הִתְּנַחֵם Ezek. 23: 48 for הִתְּנַחֵם a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְּנַחֵם Ex. 2: 4 for הִתְּנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הָלַךְ and הָלַךְ. הָלַךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַךְ, with suf. הָלַכְתָּ rarely הָלַכְתָּ; fut. הָלַךְ (once with the vowel letter י for ē, אֶלְלַכְתָּ Mic. 1: 8, fem. pl. הִלְלַכְתֶּנּוּ), occasionally in poetry הִלְלַכְתָּ (3 fem. sing. הִלְלַכְתֶּנּוּ); imper. הָלַךְ (with הָ, הָלַכְתָּ, or without the vowel letter הָ, fem. pl. הִלְלַכְתֶּנּוּ and הִלְלַכְתֶּנּוּ) once הִלְלַכְתָּ Jer. 51: 50. Hiphil: הִלְלַכְתָּ once in the imper. הִלְלַכְתָּ Ex. 2: 9, and once in the participle הִלְלַכְתָּ Zech. 3: 7 for הִלְלַכְתָּ, § 94. e.

2. אָסַף to gather and רָכַף to add are liable to be confounded in certain forms. In the Hiphil future of רָכַף, ṛ is twice represented by the vowel letter א, וְאֶסְפֶּנּוּ 1 Sam. 18: 29. אָסַף Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְאֶסְפֶּנּוּ 2 Sam. 6: 1, הִסְפֶּנּוּ Ps. 104: 29, אָסַף Mic. 4: 6, אָסַף 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of רָכַף when joined with the negative particle אַל is accented on the penult, אַל-הִסְפֶּנּוּ Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הִסְפֶּנּוּ Prov. 30: 6.

3. הוֹשִׁיבֵיהֶם Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבֵיהֶם from הוֹשִׁיב to dwell, though Ewald derives it from הוֹשִׁיב to return, as if for הוֹשִׁיבֵיהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הוֹשִׁיב Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הוֹשִׁיב; but Maurer and Knobel read it הוֹשִׁיב and assume a root הוֹשִׁב synonymous with הוֹשִׁב." Alexander in loc.

הוֹשִׁיב Ps. 16: 5, see § 90.

## AYIN VAV (ע"ו) AND AYIN YODH (ע"י) VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

*a.* Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hith-pael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוֹם where  $\bar{a}$ , which arises from blending  $\check{a}$  with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּיַח for מָיַח, בָּשׁ for בָּוֹשׁ, רָב for רָבַב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, מָיַח for בָּיַח, בָּשׁ for בָּוֹשׁ, רָב for רָבַב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְוִם for הִקְוִם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , יָקִים, רָרִיב, comp. יָסֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms  $\bar{o}$ , § 57. 2. (5), קִוֹם (*kōm* = *kāūm*) for קָוֹם; יָקִוֹם for יִקְוֹם, the prefix usually taking the simplest of the long vowels  $\bar{a}$ ; יָקִוֹם for יִקְוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (יֵי) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוֹיָהֶם, הִקְוֹיָהֶם, הִקְוִיָּהֶם. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. נִקְוִיָּהוּ.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus נִשְׁבּ, נִשְׁבֵּי. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִשְׁבֵּי, נִשְׁבֵּי.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. זָיַד, or as י, e. g. קָיַם.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹיָם, Pu. קוּיָם, Hith. הִתְקוּיָם.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which ו is softened, with the antecedent *a*, קוּיָם for קוֹיָם, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּבִלָּל, Pu. בָּבִלָּל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קָיַם *to stand or rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by יָרִיב *to contend*.



a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *חָיָה*, *נָחָה*; so likewise in the following guttural verbs and forms, *אָנַח* to *expire*; *יָחַד* Isa. 29: 22; *רָצַח* Isa. 42: 11; *אָנַח* to *be an enemy*, *כָּיַן* 1 Sam. 18: 9 *K'ri* (*K'thibh*), *נָחַח* Jer. 4: 31, which are confined to the Kal species, and in *רָנַח* to *be airy* or *refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּזַח* Zech. 4: 10, *נָחַח* Isa. 44: 18 but *נָחַח* Lev. 14: 42. It has Tsere in *נָחַח* to *die*, *נָחַח* Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but *נָחַח* Jer. 50: 3, and Hholem in *אָנַח* to *shine*, *בּוֹשָׁח* to *be ashamed*, *טוֹבַח* to *be good*, § 82. 1. a, and in *נָחַח* Jer. 27: 18, elsewhere *נָחַח* Isa. 1: 6, Ps. 58: 4, elsewhere *נָחַח*. Hhirik once occurs instead of Pattahh in the second person plural, *נָחַח* Mal. 3: 20. The following participles have Tsere, *נָחֵחַ*, *נָחֵחַ*, *נָחֵחַ*; the following have Hholem, *נָחֵחַ*, *נָחֵחַ*, *נָחֵחַ* 2 Kin. 16: 7 (comp. *נָחֵחַ* Ex. 32: 25 in the Samaritan copy), elsewhere *נָחֵחַ*, *נָחֵחַ* Jer. 4: 31 if from *נָחַח* and not from *נָחַח*.

3. The vowel letter א is written for *ā*, § 11. 1. a, once in the preterite, *נָחַח* Hos. 10: 14, and occasionally in the participle, *נָחֵחַ* Judg. 4: 21, *נָחֵחַ* Prov. 24: 7, *נָחֵחַ* 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, *נָחֵחַ* *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from *נָחֵחַ* *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, *נָחַח* Zech. 14: 10 for *נָחַח*; the ancient versions favour the assumption, that *נָחַח* Ps. 22: 17 is in like manner for *נָחַח* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *נָחַח* Lev. 18: 28, *נָחַח* Gen. 26: 22, *נָחַח* Gen. 40: 15, *נָחַח* Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *נָחַח* Obad. ver. 16, *נָחַח* Am. 3: 15, *נָחַח* Isa. 11: 2, *נָחַח* Isa. 7: 19 but *נָחַח* *ibid.*, *נָחַח* Zech. 5: 4, *נָחַח* *ibid.*, where the feminine ending is *ה* instead of *ה*; so in the passive participle, *נָחֵחַ* Isa. 59: 5 for *נָחֵחַ*.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *נָחַח*, *נָחַח* Judg. 3: 25, *נָחַח* and *נָחַח* Isa. 7: 2, elsewhere *נָחַח*, *נָחַח* Isa. 30: 2, which is not from *נָחַח* Josh. 2: 16, else-





[illegible]

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בִּיץ Prov. 23: 1, אֵיץ and אֵיץ, גִּיל Prov. 23: 24 K'ri (K'thibh, גִּיל), רִיב Jer. 50: 34, elsewhere רִיב. Construct infinitives: לִיץ Gen. 24: 23, elsewhere לִיץ, once רִיב Judg. 21: 22 K'thibh, אֵיץ and אֵיץ, אֵיץ Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere אֵיץ 1 Sam. 18: 6 K'ri (K'thibh, אֵיץ), אֵיץ, also with suf. אֵיץ Deut. 25: 4, elsewhere אֵיץ. In the difficult verse Hos. 7: 4 אֵיץ has been variously explained, as the Kal infinitive preceded by the preposition בִּן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is אֵיץ 2 Sam. 13: 32 K'ri (K'thibh, אֵיץ); some explain אֵיץ Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. נָבֹחַת, נָבֹחַ, רָבְנָתָהוּ, רָבְנָתָהוּ, רָבְנָתָהוּ, רָבְנָתָהוּ; נָדָד, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: נָפִיץ, נָסֹב, נָמֹג; the accidental Hhirik of the perfect paradigm is preserved in נָמֹל by means of Daghesch-forte in the first radical; in נָסֹר it is lengthened to Tsere before the guttural; in נָמַר Jer. 48: 11 the radical ׀ is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: נָפִיץ (part. fem. נִפְּזָה), נָסֹב (נִסְבָּה), נָמֹג (נִמְּגָה), נָסֹר (נִסְרָה), נָמַר (נִמְּרָה).

2. Infinitive absolute: הַמּוֹל. Construct: הַמּוֹלֵת, הַמּוֹלֵת, with ה rejected after the preposition לְאֹדֶר Job 33: 30, § 91. *b*; once it has Shurek, הַמּוֹלֵת Isa. 25: 10. Imperative, הַמּוֹלֵת, הַמּוֹלֵת.

3. Future: רָפוּן, רִמְזוּת, רִמְזוּל, רִפְיוֹן Ps. 72: 17 K'ri (K'thibh) יִרְפוּנִי, יִרְמְזוּנִי  
Participle: נִפְעָלִים, נִבְכָּרִים, נִסְטָגִים, נִפְעָצִים, נִלְוֹז, נִכְלוֹן. תַּלְמוֹד, תַּלְמוּד, תַּלְמוּד.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus הִלֵּיתָ and הִזְרִיתָ, הִסִּיחַ and הִסִּיחַת, הִדְרִיךְ and הִדְרִיכָה 2 Sam. 22: 33.

[illegible]

3. Hiphil future inflected: תְּחַיֶּה, תְּחַיֶּיךָ, feminine plural תְּחַיֶּינָה. With Nun paragogic and suffixes: תְּחַיֶּינָה. Apocopated future: תְּחַיֶּה, תְּחַיֶּיךָ, תְּחַיֶּינָה. With Vav consecutive: תְּחַיֶּה, תְּחַיֶּיךָ, תְּחַיֶּינָה, and תְּחַיֶּיךָ, if the last radical be a guttural, תְּחַיֶּיךָ, תְּחַיֶּיךָ, or תְּחַיֶּיךָ, תְּחַיֶּיךָ.



## LAMEDH ALEPH (ל') VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, **לְמַצֵּא**, **לְמַצֵּאִי**.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), **לְמַצֵּא**, **לְמַצֵּאִי**, **לְמַצֵּאִי**. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, **לְמַצֵּא** for **לְמַצֵּאִי**, **לְמַצֵּאִי** for **לְמַצֵּאִי**; so likewise in the Kal future and imperative, where ל as a guttural requires *a*, **לְמַצֵּאִי** for **לְמַצֵּאִי**, **לְמַצֵּאִי** for **לְמַצֵּאִי**. A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, **לְמַצֵּאִי**, **לְמַצֵּאִי**.

3. With the single exception just stated, medial ל quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, **לְמַצֵּאִי**, **לְמַצֵּאִי**, in the feminine plurals of all the futures and imperatives in Seghol, **לְמַצֵּאִי**, **לְמַצֵּאִי**.

*a.* This *e* may arise from the diphthongal preferences of ל, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל"ב verbs, between which and ל"ב verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by **לְמַצֵּא** *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

*a.* In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.



## REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, רָאָה (but רָאָה־ Josh. 4: 24), טָאָה, טָאָה־.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. רָאָה Job 1: 21 for רָאָה־, רָאָה־ Num. 11: 11, רָאָה־ Judg. 4: 19, רָאָה־ Job 32: 18, רָאָה־ 1 Sam. 25: 8 for רָאָה־ fut. רָאָה־ and רָאָה־; רָאָה־ Deut. 28: 57 part. fem. sing. for רָאָה־; רָאָה־ Job 41: 17 for רָאָה־ const. inf. with prep. and suf. from רָאָה־ . Niph. pret. רָאָה־ Josh. 2: 16, רָאָה־ Lev. 11: 43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. רָאָה־ Gen. 20: 6 for רָאָה־ 1 Kin. 12: 12 for רָאָה־, רָאָה־ 2 Kin. 13: 6, רָאָה־ Jer. 32: 35, רָאָה־ Ps. 141: 5, רָאָה־ Ps. 55: 16, רָאָה־ 1 Kin. 21: 29, Mic. 1: 15, רָאָה־ 2 Sam. 5: 2, and in three other passages; רָאָה־ Ruth 3: 15 is Hiph. imper. fem. for רָאָה־ , § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), רָאָה־ Ps. 139: 20 for רָאָה־, רָאָה־ Jer. 10: 5 for רָאָה־, רָאָה־ imp. for רָאָה־, רָאָה־ Eccles. 10: 5 Kal part. fem. for רָאָה־, רָאָה־ 1 Sam. 14: 33 for רָאָה־, רָאָה־ Neh. 6: 8 Kal part. with suf. for רָאָה־, רָאָה־ Ezek. 47: 8 for רָאָה־; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in רָאָה־ Ex. 2: 20 Kal imp. for רָאָה־ and רָאָה־ Cant. 3: 11 for רָאָה־ from רָאָה־.

4. Final *א* resumes its consonantal character upon the addition of suffixes רָאָה־, receiving (.) before הָ, כֶּם, and כֶּן, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, רָאָה־, רָאָה־, רָאָה־ Pi. inf., רָאָה־, רָאָה־ Kal inf. for רָאָה־, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic הָ, רָאָה־ Ps. 41: 5, רָאָה־ 1 Sam. 28: 15, but רָאָה־ Isa. 56: 12. Tsere is rejected רָאָה־ Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause רָאָה־ Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *א*, רָאָה־ Ps. 60: 4 for רָאָה־, רָאָה־ Jer. 19: 11 for רָאָה־, רָאָה־ Ps. 4: 7 for רָאָה־, § 3. 1. *a*, רָאָה־ Jer. 49: 10 for רָאָה־, רָאָה־ 1 Kin. 22: 25, 2 Kin. 7: 12 for רָאָה־, רָאָה־ Job 8: 21 for רָאָה־.

2. Sometimes *א* remains, but the vowels are those of ל"ה forms, רָאָה־ Ps. 119: 101 for רָאָה־, רָאָה־ Eccl. 8: 12, 9: 18, Isa. 65: 20 for רָאָה־, רָאָה־ 1 Sam. 22: 2, Isa. 24: 2, רָאָה־ Eccl. 7: 26, רָאָה־ 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for רָאָה־, רָאָה־ Ps. 143: 3 for רָאָה־, רָאָה־ Jer. 51: 34 for רָאָה־, רָאָה־ 2 Kin. 2: 21 for רָאָה־, רָאָה־ Jer. 51: 9 for רָאָה־, רָאָה־ Job 39: 24 for רָאָה־, רָאָה־ Deut. 28: 59 Hiph. pret. for רָאָה־, רָאָה־ Ps. 135: 7 Hiph. part. const. for רָאָה־ from רָאָה־; to which may be added רָאָה־ Ezek. 23: 49, רָאָה־ Jer. 50: 20, with י inserted as in ל"ה verbs.



3. Sometimes the ל"ה form is adopted both in consonants and vowels, מָלַךְ Ezek. 28: 16 for מִלְכָּה 1 Sam. 6: 10; נָשָׂה Ezek. 39: 26; פָּלַחְנִי 1 Sam. 25: 33 for פָּלַחְתִּי, פָּלַחְתִּי Ruth 2: 9 for פָּלַחְתִּי Gen. 23: 6 for רָבָה, קָיו Job 5: 18 for הִרְפָּאָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22; Jer. 25: 27 is 2 pl. imp. of קוּא, נָשִׂיךְ Ps. 32: 1 for נָשִׂיךְ Jer. 26: 9 for נָבִיחַ, הִמְצִיחֶךָ 1 Sam. 10: 6, הִתְנַבֵּחַ 1 Sam. 10: 13, הִמְצִיחֶךָ 2 Sam. 3: 8, צָבִיחַ Isa. 29: 7 for צָבִיחֶךָ; מִקְנֶה Ezek. 8: 3 is by some interpreters thought to be for מִקְנֶה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending הָ, § 86. *b.* in הָטָא Ex. 5: 16 for הָטָאָה, קָרָא Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, הָטָאָה Gen. 33: 11 Hoph. from בּוּא נִפְלְאָה Ps. 118: 23 (נִפְלְאָה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in הָטָאָה 2 Sam. 1: 26, הָטָאָה Josh. 6: 17 for הָטָאָה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e. g. Kal, הָטָאָה, הָרָאָה, הָשָׂאָה from קָרָא *to meet*, distinguished from קָרָא and קָרָאָה Judg. 8: 1 from קָרָא *to call*, מִלְאָה and מִלְאָהָ never מִלְאָהָ Prov. 8: 13, with suf. הָטָאָה Ezek. 33: 12. Niphal, הָטָאָהָ Zech. 13: 4. Piel, מִלְאָה and מִלְאָהָ 2 Sam. 21: 2; מִשְׁאָה Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by pre-fixing מִ.

3. There are two examples of the Niphal infinitive absolute, הָטָאָה 2 Sam. 1: 6 and הָטָאָה Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: הָטָאָה, הָטָאָה. Hiphil inf. abs.: הָטָאָה, הָטָאָה.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, הָטָאָה, הָטָאָה, הָטָאָה and הָטָאָה, הָטָאָה, once הָטָאָה Ezek. 40: 3, and once הָטָאָה Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, הָטָאָה Num. 23: 24 but הָטָאָה Ezek. 29: 15, so הָטָאָה, הָטָאָה, הָטָאָה; more rarely in the preterite, הָטָאָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: הָטָאָה, הָטָאָה, קָרָא. Fut.: הָטָאָה, הָטָאָה, הָטָאָה. Part.: הָטָאָה, הָטָאָה, הָטָאָה, with suf. הָטָאָה.

2. The following are the only Hophal forms: Pret. הָטָאָה, הָטָאָה, הָטָאָה. Fut.: הָטָאָה, הָטָאָה. Part.: הָטָאָה, הָטָאָה, הָטָאָה.

3. For the anomalous forms, הָטָאָה Deut. 33: 16, הָטָאָה Job 22: 21, הָטָאָה 1 Sam. 25: 34 (K'thibh, הָטָאָה), see § 88 (sing. 3 fem.).

## LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הִי.

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where הִי, occurring in all the species, is best explained by assuming י to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רִאָּה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאָה, בָּרַךְ, הִשְׁתַּחֲוֶה, and the peculiar form, אָרַךְ Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָה for הֶה. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic ĩ) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הַיָּהִי, הַיָּהִי, הַיָּהִי; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלִי for גָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. *b*, גָּלָתָה for גָּלִיתָ, to which is further appended the softened ending ה, thus גָּלָתָהּ, in pause גָּלָתָהּ.

*a.* The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as מְשֻׁבָּתָהּ, רְשׁוּשָׁתָהּ, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה, גָּלָתָהּ for גָּלָתָהּ, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִיתָ, נִגְלִיתָ, תִּגְלִיתָ.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִיתָ, גָּלִיתָ, from גָּלָתָהּ, נִגְלִיתָ from נִגְלָתָהּ, תִּגְלִיתָ from תִּגְלָתָהּ. The preterite 3 fem. takes its simple form, e. g. גָּלָתָהּ or גָּלָתָהּ, and in pause גָּלָתָהּ.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָתָהּ to *uncover, reveal*, which is used in all the species.

#### SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-









ultimate) Ps. 39: 14 is for *הַשְׁעָה*, the same word Isa. 6: 9 is from *שָׁעַע*, § 140. 5.

5. Hophal infinitive absolute: *הִפְעִיָּה* Lev. 19: 20.

§ 178. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* *to worship*, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוּוּ*, infin. *הִשְׁתַּחֲוֶה*, and once with suf. *הִשְׁתַּחֲוִיָּה* 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָּהוּ* Ezek. 8: 16, see § 90, page 126.

2. In the preterite *ו* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav consecutive: *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, or with Kamets in the accented syllable, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, so always in pause, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה* Gen. 24: 65.

4. The shortened imperative: *הִשְׁתַּחֲוֶה*.

§ 179. 1. *חָיָה* *to be*, fut. *יִחְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *בְּחַיִּיתוֹ*, *לְחַיִּיתוֹ*, *מִחַיִּיתוֹ*, though without a prefix it is *חַיִּיתוֹ*, once *חַיִּיתוֹ* Ezek. 21: 15. The apocopated future *יִחְיֶה* (in pause *יִחְיֶה*) and with Vav consecutive *וַיִּחְיֶה*, is for *יִחְיֶה*, and *יִחְיֶה* Nah. 3: 11 is apoc. 2 fem. sing. for *יִחְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִחְיֶה* Eccl. 11: 3, where the second radical appears as *ו*, which it sometimes does in the imperative, *חַיִּיתוֹ* and *יִחְיֶה* Gen. 27: 29 or *יִחְיֶה* Job 37: 6, and in the participle *חַיִּיתוֹ* Neh. 6: 6, Eccl. 2: 22, fem. *חַיִּיתוֹ* Ex. 9: 3.

2. *חָיָה* *to live*. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav consecutive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *חַיִּיתוֹ*, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: *יִחְיֶה* Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָאָה* Ezek. 43: 27, *אָצָאָה* Isa. 21: 12, *נָשָׂאָה* Jer. 23: 39, *רָדָאָה* 2 Chron. 26: 15, *הִבָּאָה* Prov. 1: 10 from *אָבָהָה* Deut. 33: 21 from *אָבָהָה*, *נִבָּחָהָה* 2 Chron. 16: 12, *שָׁנָאָה* Lam. 4: 1, *שָׁנָאָה* 2 Kin. 25: 29, *שָׁנָאָה* Eccl. 8: 1, *תָּלָאָה* 2 Sam. 21: 12 K'ri for *תָּלָאָה*, *תָּלָאָה* Hos. 11: 7, Deut. 28: 66 for *תָּלָאָה*, § 56. 4, *נִלָּאָה* 2 Sam. 11: 24 from *נָלָהָה*; the vowels are those of Lamedh Aleph verbs in *אָבָהָה* Jer. 3: 22 for *אָבָהָה* 1 Kin. 17: 14 for *תָּבָהָה*, *תָּבָהָה* Dan. 10: 14 for *תָּבָהָה*; and the full Lamedh Aleph form is adopted in *תָּבָהָה* Hos. 13: 15 for *תָּבָהָה*.

## DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both נ"ב and ה"ב will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and ה"ר the ר is invariably treated as a perfect consonant, and the ה"ר peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a נ"ב verb may appear with a ה"ב form, or an ע"ר verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁנַע means *to shut up or restrain*, and שָׁנַע means *to be finished*: yet a few ה"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁנַע, but assimilated in inflection to the ה"ב paradigm. On the other hand, שָׁנַע means *to call*, and שָׁנַע means *to meet*; but so many נ"ב forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּא Ezek. 1: 14 is too remote from an ו"ו form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: כָּוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָגַב Kal pret. *to fear*, the fut. and imper. from גִּיר רָק Kal pret. and inf. *to spit*, fut. from רָבַק נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּוֶץ נָבַע Kal pret. *to be alienated*, fut. from רָבַע שָׂדֶה Kal pret. *to be a prince*, fut. from שָׂדֶה רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from חָלַם, which is also used in the future; רָצַץ *to counsel*, borrows its Kal imper. from עִוֶּץ רָבַץ Kal fut. *to awake*, pret. from the Hiphil of קוּץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׂדֶה רָצַח *to drink*, the causative is הִשְׁקָה from שָׁקָה; הִבְשִׁיחַ from הִבֵּשׁ is used as the causative of בֹּשַׁם *to be ashamed*, as well as הִבְשִׁיחַ; הִבְשִׁיחַ *to go*, derives many of its forms from רָבָה; רָבַח *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

## QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרְשָׁו *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. רָבַחְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. רִנְּשָׁה *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִנְּשָׁה; part. מְרִנְשָׁה *scaled off* or *resembling scales*, Ex. 16: 14, מְרִנְשָׁה *clothed*, 1 Chron. 15: 27. Hiphil pret. הִרְנְתָּהּ *they stank*, Isa. 19: 6 for הִרְנְתָּהּ as נִרְנְתָּהּ for נִרְנְתָּהּ, derived from הִרְנָה *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from הִרְנָה, § 94. *a*, comp. Alexander in loc.; fut. אֶרְנֶה *I will turn to the left*, Gen. 13: 9; הִרְנְתָּהּ Isa. 30: 21, part. מְרִנְשָׁה 1 Chron. 12: 2 from מְרִנְשָׁה *the left hand*, elsewhere reduced to a trilateral by the rejection of ה, מְרִנְשָׁה 2 Sam. 14: 19, הִרְנְתָּהּ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְרִנְשָׁה 1 Chron. 15: 24, etc., and מְרִנְשָׁה 2 Chron. 5: 12, for which the K'ri substitutes מְרִנְשָׁה or מְרִנְשָׁה. As it is a denominative from הִרְנָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְרִנְשָׁה; the other, if a genuine reading, is probably to be read מְרִנְשָׁה.

## NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,



whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטוּל, קָטוּל, or to the first, קָטַל, קָטִל, קָטִל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קָטַל, קָטִל, קָטִל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a.* In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

*b.* As *ĩ*, *õ* and *ũ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ã*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ẽ*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *ĩ*, *õ*, and *ũ*, which occur with greater frequency than any others. When the first radical receives the vowel, *ĩ* and *ũ* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל.

*c.* When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ẽ*, § 60. 1. *a* (5), but occasionally *ā*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

*a.* That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. מָנָה and מְנָה *man*, מַנְיָה and מְנִיָּה *plant*, כְּלִיא and כְּלִיָּה *prison*, בִּמְחָה and בִּמְחָה *thumb*, נֶמֶה and נֶמֶה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive מְנָה and מְנָה, § 87, מְנָה and מְנָה. (4.) The fact that Segholates may arise alike from מְנָה and מְנָה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֶבֶר *servant*, Aram. עֶבֶר, Arab. عَبْرَ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א" roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. c, אֶמֶן *fidelity* for אֶמֶן, אֶמֶן *girdle* for אֶמֶן.

ג" Guttural and ל" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, מְנָה *confidence*, מְנָה *hearing*, מְנָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh מְנָה *young man*, מְנָה *youth*, מְנָה *fear* but מְנָה *tent*, מְנָה *bread*.

י" and י" roots. A vowelless י or י is in a few instances rejected from the beginning of a word, § 53. 2. a, מְנָה *produce* for מְנָה, מְנָה *familiarity* for מְנָה, מְנָה *elevation* for מְנָה, מְנָה *lamentation* for מְנָה, particularly in feminines and secondary derivatives; thus, מְנָה, מְנָה, מְנָה drop an initial Yodh, and מְנָה, מְנָה an initial Nun. Nun may also experience assimilation when it is a second radical, מְנָה *anger* for מְנָה, מְנָה *cup* for מְנָה.

ו" and ו" roots. In Segholates ו is preceded by Kamets מְנָה (according to Baer מְנָה in Ezek. 28: 18) *wickedness*, מְנָה *midst*, unless the last radical is a guttural, מְנָה *space*; ו is preceded by Pattahh and followed by Hhirik, מְנָה *night*, מְנָה *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as מְנָה *brand* for מְנָה, מְנָה *island* for מְנָה, מְנָה *watering* for מְנָה, § 53. 3.

ז" roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as מְנָה *bush*, מְנָה *weeping*, מְנָה *thought*. When ז appears as the radical, it prefers the form מְנָה *weeping*, מְנָה *fruit*, מְנָה *vessel*; ז retains its consonantal character in מְנָה *winter*, מְנָה *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, מְנָה (for d'yaū) *ink*, מְנָה *antelope*. In Segholates ז quiesces in Shurek, § 57. 2. (4), מְנָה *swimming* for מְנָה, מְנָה *emptiness*; the lexicon of Gesenius contains the forms מְנָה *garment*, מְנָה *end*, מְנָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְנָה or מְנָה, מְנָה, and מְנָה may similarly be referred to מְנָה *cleft*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tseré is occasionally substituted when the second vowel is Kamets, thus קָטַל or קֶטַל, קָטַל, קֶטַל, קָטַל, קֶטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is  $\bar{a}$ ,  $\bar{e}$ , or  $\bar{o}$ , and a passive signification when it is  $\bar{i}$  or  $\bar{u}$ , קָטַן and קֶטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with  $\bar{a}$  and  $\bar{i}$  in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs prop. green*, קָטַן *strong drink prop. intoxicating*, קָטַן *leopard prop. spotted*, קָטַן and קֶטַן *turban prop. wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 155. 1, קָטַן for קָטַן. Kal passive participles are verbals with  $\bar{u}$ . This formation with  $\bar{i}$  in the ultimate is adopted in several names of seasons, קָטַן *Abib, the time of ears of corn*, קָטַן *ingathering prop. the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 203. 1. b.

b. Adjectives with  $\bar{o}$  commonly express permanent qualities, those with  $\bar{e}$  variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*; קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps קָטַן or קָטַן *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not



nouns but absolute infinitives of Kal, בָּחֹן Jer. 6: 27 may as well be rendered *I have set thee to try* as *for a trier* (of metals); מַדְבִּיר Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even מַשְׁחֹק Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ה"ה roots are restricted to forms with *i*, in which the radical *י* quiesces, טָרִי *fresh*, מַעֲרִי *afflicted*, נָקַר or נָקִיר with otiant נ, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, טָרִי and טָרִיה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרַק *mark* for מָרָקָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, מְעִי *meek*, or *ē*, שְׁעִי *secure*.

### 3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֶם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׁוֹרֵץ *fox* prop. *digger*, מַרְקָה *hammer* prop. *pounder*, מוֹרֵץ *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, חוֹלֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מְבַבֵּם *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רֹעֶה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שׁוֹגֵר *watchman*, שׁוֹעֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עֵינֵב and עֵיבָב *pipe*, עֵיבָץ *pit*.

c. ע"ע roots. The contraction of ע"ע and the quiescence of ע"י roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע"ע roots are כָּב, כָּב, כָּב, כָּב, § 185. b. Of these כָּב = כָּבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, בָּר *purity*, רַב *multitude*, הַם *integrity*, עַל *yoke*; and כָּב = כָּבָב to the first species of dissyllables, embracing adjectives and concrete nouns, מְכָה *perfect*, מְכָה *feast*; while כָּב and כָּב may arise indifferently from either, כָּב *rottenness* is an abstract noun for מְכָבָב, but רַךְ *tender* is an adjective for רַךְ, Kamets being compressed to



Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֶב, and כֵּחַ *fat* for כֵּחַח, but חֵן *farour* for the monosyllable חֵן.

יָ and יֵ roots. Nouns from quiescent יָ and יֵ roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first pair to the first species of dissyllables, קָם *poor*, קָם *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* קָם = קָם *strength*, קָם = קָם *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֵלֶשׁ *very weak*, פִּקְחָה *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, מְלֵי חַסֵּד *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *i*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. *a*, אֶזְבָּר *husbandman*, דִּיֵּשׁ *fisherman*, שֹׁפֵט *judge*, חֹדֵשׁ (= חֹדֵשׁ) *workman*, טָבַח *cook*, טָבַח *seaman* (from טָבַח *salt*), סָבֵל *bearer of burdens*, צַיֵּד *hunter*, קַנְיָן *bowman*, גָּנֵב *thief*, not a mere equivalent to גִּנֵּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטָן is applied to deformities and defects, physical or moral, אֶבֶן *dumb*, גִּבּוֹן *hump-backed*, חֵרֵשׁ (= חֵרֵשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶח *lame*, קַרְחָה *bald*, עָקֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, קָטָן and קָטָן *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שֵׁחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּירוֹר *spark*, בִּירוֹר *battle*, בִּירוֹן *spark*.

d. The following double the third radical in place of the second, פִּרְחָה *brood*, קָדָן *green*, קָדָן *quiet*, נָאֶה *comely* from נָאֶה, the last radical ap-

pearing as ו, § 170, נַעֲבֵל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. נו and more rarely נו roots reduplicate the biliteral formed by their contraction, גָּלְגַל and גָּלְגַל *wheel* prop. *roller*, הִרְהוּת *frightful*, גִּיר *girt*, קָרָר *crown of the head* prop. *dividing* (the hair); so fem. תִּקְחָה *severe pain*, נָטַח *casting down*, גָּלְגַל *skull*, and plur. סַסְכִּיּוֹת *baskets*, נוֹנִים *turning upside down* from נו = נו, גָּלְגַל (sing. לוֹי) *loops* and לוֹיִם (sing. probably לוֹיָהּ = לוֹיָהּ) *winding stairs* from נו = נו; a root נו is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, נָקֵר and נוֹרֵר *stark naked, totally destitute*, קָלָקָל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קִרְקָלוֹן *star* for קָרָקָל, בָּנִים *bands* worn on the forehead for בָּנִים, or (with the ending ון added) *ignominy* for תִּקְלָוֶן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, מָהֵר *something circular, a circuit* for מָהֵר. The second member of the reduplication suffers contraction or change in שֶׁשֶׁר *chain* for שֶׁשֶׁר and פֶּרֶץ *floor* for פֶּרֶץ.

2. Abstracts are formed with a doubled middle radical by giving *ā* to the second syllable and *ī* to the first, חִבַּק *folding the hands*, נִשְׁכָּר *retribution*, נִשְׁקָר *abomination*, and in the plural נִשְׁכָּרִים *atonement*, נִשְׁקָרִים *commandments*, נִשְׁכָּרִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חִלְקָה *melting* from חָלַק, חִצְּנוֹת *cessation* from the נו root פוג, Niphal נִשְׁתַּחֲוִים *wrestlings*; נִחְנָחִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. נו roots reduplicate the biliteral to which they are contracted, חִרְחָר *inflammation*, נִשְׁתַּחֲוִים *delight*.

c. A few roots, which are either נו or נו guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִשְׁתַּחֲוִים *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, הִמְרוֹרִים *upright columns* designed for way-marks, נִשְׁתַּחֲוִים *horror*, נִשְׁתַּחֲוִים *adulteries*, נִשְׁתַּחֲוִים *ridges*, also with *ō* or *ī* in the last syllable, נִחָה *acquiescence*, נִחָה *pasture*, שֶׁטֶר *shower*, נִשְׁתַּחֲוִים *obscuration*, נִשְׁתַּחֲוִים (K'thibh נִשְׁתַּחֲוִים) *tapestry*, נִשְׁתַּחֲוִים whence נִשְׁתַּחֲוִים *dark*. The concurrence of consonants is relieved in נִשְׁתַּחֲוִים (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, מְקַדְּקָה *complete*, מְקַדְּקָה *opening*, מְקַדְּקָה *very beautiful*, or more particularly repetition, מְקַדְּקָה *twisted* prop. *turning again and again*, מְקַדְּקָה *slippery*, מְקַדְּקָה *crooked*, מְקַדְּקָה *perverse*, מְקַדְּקָה *mixed*

*multitude* prop. *gathered here and there*, הַבְּרִיּוֹת *spots* or *stripes*, הַפְּרִיּוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֲדָמִים *reddish*, יֶרֶקֶק *greenish*, שְׁחָחֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצִצְרָה *trumpet* for חֲצִצְרָה, and probably מִזְאָלִל Lev. 16: 8 for מִזְאָלִל.

b. פ" roots drop their initial radical, מַתְּנִים *gifts* from מַתֵּן, אֶצְצָאִים *offspring*, *issue* from אָצַץ.

### CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכִזָּב *utterly deceitful*, אֲכִזָּר *violent*, אֲיִתֵן (= אִיתֵן) *perennial*, אֲנִיחָה (only represented by a derivative, § 94. a) *very foul*, *fetid*, אֲשִׁמָּן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזִכָּרָה *memorial*, אֲהִירָה *declaration*.

a. This form corresponds with أَقْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִיכָל (= אֲרָכָל) *palace, temple* prop. *very capacious* from הָלַל in the sense of its cognate כָּלַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעוּהוּ Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הִנְחָלָה *deliverance* from נָחַל, הִנְחָה *grant of rest* (= הִנְחָה) from נָח, הִבְרָה *aspect* from בָּרַח; הִדְלוּהוּ *praises* from דָּלַח may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, הִלְחָה *flame* from חָלַח, הִשְׁחָלָה *snail* from שָׁחַל, הִשְׁחָחָה *depressions* from שָׁחַח.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, נ, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסְיָב, תַּבְּעָל, תַּאֲשׁוּר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מִאֲבָל *food*, מִנְטָה *planting*, מִשְׁוֹר *saw*, מִתְחַלֵּם *a species of bird*, מִיֶּחֱלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b*, מִדְּקָר *depth*, מִדְּרָב *chariot*, מִלְקָחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִנְחָה *gift*, מִסְפָּר *number*, מִלְקוֹשׁ *garment*, מִשְׁלֹחַ *mission*. A few words have *ā* in the ultimate, מִחֶלֶץ *harp*, מִחֲנֹךְ *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מִתְקַדֵּשׁ Ex. 15: 17, מִמְדָּרִים Job 9: 18, מִמְגֵּדוֹת Joel 1: 17.

b. פֿ roots. The first radical appears as פֿ resting in Hhirik or Tsere, מִישׁוֹר and מִישֹׁר *rectitude*, מִיֶּשֶׁר *new wine*, מִיֶּשֶׁן *south*, or as פֿ resting in Hholem or Shurek, מִיוֹדֵד *appointed time*, מִיוֹסֵר *correction*, מִיוֹשֵׁב *sojourner*, מִיוֹגֵה *sorrow*. In a few instances it is rejected, מִיֶּלֶךְ *world*, or assimilated to the following radical, מִיֶּשֶׁת *bed*, מִיֶּדֶת *knowledge*.

עֿ and עֿ roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּדָר *citadel*, מִמָּוֶה *sound place*, מִתְחַלֵּם *ocean*, מִתְחַלֵּם *living thing*, or more commonly a pretonic Kamets or Tsere, מִלְּוֹחַ *luminary*, מִדְּרוֹן and מִדְּרוֹן *strife*, מִדְּרוֹן *race*, מִדְּרוֹן *adversary*. The feminine form is almost always adopted after נ, מִתְּשׁוּבָה *salvation*, מִתְּשׁוּבָה *oblation*.

עֿ roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b*, מִתְּרִיב *tribute* for מִתְּרִיב *bitterness* for מִתְּרִיב, מִתְּרִיב *defilement* for מִתְּרִיב, מִתְּרִיב *fear* for מִתְּרִיב, מִתְּרִיב *mast* for מִתְּרִיב; more frequently it receives a pretonic Kamets or Tsere, מִתְּכֶסֶּה *covering*, מִתְּכֶסֶּה *shield*, מִתְּכֶסֶּה *fortress*, מִתְּכֶסֶּה *anguish*. In מִתְּכֶסֶּה *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. נ is almost always followed by the feminine ending, מִתְּהַלָּה *folly*, מִתְּהַלָּה *beginning*, מִתְּפִלָּה *prayer*.

ח roots. The ultimate has ח, מִחֲדָה *disease*, מִחֲדָה *pasture*, which is apocopated in a few words, מִחֲדָה *lifting up*, מִחֲדָה *higher part*, מִחֲדָה and מִחֲדָה *on account of*, and always disappears before the feminine ending מִחֲדָה, § 62. 2. c, מִחֲדָה *ascent*, מִחֲדָה *commandment*, מִחֲדָה *hope*, מִחֲדָה *weariness*. Before the feminine termination ח the final radical appears as quiescent י or ו, מִחֲדָה *interest*, מִחֲדָה *whoredom*, מִחֲדָה *encamping*, מִחֲדָה *pasture*. Yodh is retained as a consonant after *ū*, מִחֲדָה *diseases*.



§ 193. The letter **ו** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **ו**, and a few substantives, **בְּשִׁבְלִי** *didactic psalm* prop. *instructor*, **בִּפֶּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתֵּחַ** *key* from **פָּתַח** *to open*, **מִלְכָּד** *gould* from **לָמַד** *to learn*, **בִּישּׁוֹר** *saw* from **נִשּׁוּר** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְבֵּץ** *lair*, **מִדְּשָׁב** *period of residence*.

a. Several denominatives are formed by prefixing **ו** in a local sense, **מִרְאשֵׁי**, **מִרְאשֵׁי** *place at the head* from **רָאשׁ**, **מִרְגְּלֹת** *place at the feet* from **רָגַל**, **מִדְּמָה** *dunghill* from **דָּמָה**, **מִבְּכִיל** *brickkiln* from **בָּכַה**, **מִמְגָּלָה** *storehouse* from **גָּלָה**, **מִמְגָּלָה** *wagon* from **מָגַל**, **מִמְגָּלָה** *place of fountains* from **מָגַל**, **מִמְגָּלָה** *field of cucumbers* from **קָשָׂא**, **מִמְגָּלָה** *heap of straw* from **קָשָׂא**.

4. The action or the quality *which* is expressed by the root, **מִטְבַּח** *slaughter*, **מִסְפָּד** *mourning*, **מִדָּוָה** *sickness*, **מִשְׁגָּה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאוֹת** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטֵל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִבְּלֵיל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְכָּוָה** *booty* from **לָקַח** *to take*, **מִשְׁמָלִים** *fat things* from **שָׁמַן** *to be fat*, **מִבְּרָחִי** *that which is small*, **מִבְּרָחִי** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִבְּרָחִי** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִבְּרָחִי** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִבְּרָחִי** means both a *holy thing* and a *holy place*; **מִבְּרָחִי** *sale* and *something sold* or *for sale*; **מִבְּרָחִי** *royal authority* and *kingdom*; **מִבְּרָחִי** *the*



*act, place, and time of going forth and that which goes forth; בִּישָׁב the place and time of sitting or dwelling as well as they who sit or dwell.*

§ 194. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָה *Jephthah*, but rarely in forming appellatives, אֶרֶב *adversary* prop. *contender*, אֶפְסָר *apostate* prop. *departer*, יִלְקֹט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יֶזַד *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֶה *oak* prop. *that (which) endures*, תִּבְרֶה *cloak* prop. *that (which) wraps up*, תַּזְרֶה *furnace* prop. *that (which) burns*, תַּפְנֶה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תִּמְרִירָה *bitterness*, תִּצְנִינָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִידָה *learner*, תוֹשָׁבָה *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵדָה *deep sleep*, תְּשׁוּבָה *salvation*, תְּפָאָה *beauty*, תְּרִמָּה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶצֶב *handle of a dagger* from נָצַב, נֶזֶה *excrement from the crop of a bird* from נָצָה, נֶמְצָה *turn, course of things* from נָצַח.

#### CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ה appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, ראשון *first* from אחר *after*, אחרון *last* from ראש *head*, תוכן *middle* from תוך *midst*, נחשתן *brazen* from נחשת *brass*. A very few are formed directly from the root, אביון *poor*, גליון *most high*, אלמן *widowed*.

2. Abstract substantives, the most common form of which is קטלון, e. g. עיון *blindness*, בטחון *confidence*, עצבון *pain*, ירקון *paleness*, though various other forms likewise occur, e. g. אבדון and אבדן *destruction*, פרוון *dominion*, בשרון *success*, קרבן *offering*.

a. In a few words the termination ון has been thought to be intensive, שבתון *sabbath*, שבתון *a great sabbath*, ידון *proud*, ידון *exceedingly proud*, and once diminutive אישון *man*, אישון *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word ישרון *Jeshurun* from ישר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ון has no further meaning than to make of the word a proper name, comp. זבולון. See Alexander on Isaiah 44: 2.

b. ון is occasionally affixed with the vowel *é*, גרן *axe*, צפון *nail*.

c. A few words are formed by appending ם, e. g. פדיון and פדיון *ransom*, סללם *ladder* from סלל *to lift up*, סללם *sacred scribe* from סלל *stylus*, דרום *south* from דרר *to shine*; or ל, e. g. פרמל *garden* from פרם *vineyard*, גבעל *calyx* or *cup of a flower* from גביע *cup*, פרטל *ankle* from פרט *joint*, תרעל *locust* from תרע *indicative of tremulous motion*, כרעל *thick darkness* from כרע *cloud*, ברעל *iron* probably from ברע *to pierce*.

§ 196. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עברי *Hebrew*, יבוס *Jebusite*, פלשתי *Philistine*, ארמי *Aramæan*, מצרי *Egyptian*, ישראלי *Israelitish*, an *Israelite*, דני *Danite*, קהתי *Kohathite*, גרשוני *Gershonite*.

2. It is also added to other substantives, צפוני *northern*, נכרי *foreigner*, פרוני *villager*, רגלי *footman*, זמני *timely*, פנימי *inner* from the plural פנים; to a few adjectives, אכזרי and אכזר *violent*, אולי and איל *foolish*, and even to prepositions, תחת *lowest* from תחת, לפני *front* from לפני + י, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהודי *Jew* from יהודה, בריטי *Beriite* from בריטה, or the old ending ה takes its place, מאכתי *Maachathite* from מאכטה, or נ is inserted between the vowels,

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and *Levi*, שֻׁמִּי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הוֹרִי *white stuffs*, הַדִּיר *basket*, לֹוִי *loop*, and perhaps חַלְזוֹנִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, בִּרְיִי (נְכִיִּי) *crafty*.

### MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֶקְרָב *scorpion*, בִּזְזָר *treasurer*, חֶרְבֶּשֶׁת *sickle*, בָּלְמוֹד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֶנְנָל *frost*, סְמִינָר *vine blossom*, or preserved by the insertion of Daghesch-forte, חֶלְמִישׁ *flint*, עֲבֵבִישׁ *spider*, פִּלְגֶשֶׁת and פִּלְגֶשֶׁת *concubine*. Occasionally the third radical has Daghesch-forte, עֲטָף *bat*, כִּנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֶרְגָּמָן *purple*, צִצְרִידָה *frog*, שַׁעֲטָנִי *cloth*, אֶחָדָשֶׁתֶּן *mule*, אֶחָדָשֶׁתֶּן *satrap*.

3. Compound words are few and of doubtful character, צִלְמֹות *shadow of death*, מֵאוֹמָה *anything* prop. *what and what*, בְּלִיָּה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאֶפְלָה *darkness of Jehovah*, שִׁלְהֶבֶתָהּ *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֲבָדָהּ *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

### GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ or ת, e. g. קֵטֵל *masc.*, קֵטְלָה or קֵטְלַת *fem*.

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

*b.* The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ה, which was either attached directly to the word, כְּנִיָּה which, by § 61. 2, becomes כְּנִיָּה, or added by means of the vowel *a*, כְּנִיָּה or כְּנִיָּה, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes כְּנִיָּה. The termination ה or ה is still found in a very few words, בְּרִיקָה *emerald*, קָאָה *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מֶחֱרָה *morrow*, מִנְּחָה *portion*, קֵצָה *end*, מִנְּחָה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, מִנְּחָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חֲרִיָּה Ps. 74: 19 and נְגִיָּה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*. חֲרִיָּה, נְגִיָּה, רִשְׁוֹנָה, רִשְׁוֹנָה.

*c.* The feminine ending ה receives the accent and is thus readily distinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּנְיָה *burning* Hos. 7: 4, גִּלְיָה *Galilee* 2 Kin. 15: 29, קִשְׁרָה *destruction* Ezek. 7: 25, רִחְיָה *vulture* Deut. 14: 17, שְׁעָלָה *low* Ezek. 21: 31.

*d.* The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ה in הֲשָׁה *threshing* Jer. 50: 11, חֲרָה *terror* Isa. 19: 17, חֲרָה *wrath* Dan. 11: 44, לִיָּה *lioness* Ezek. 19: 2, מִנְּחָה *mark* Lam. 3: 12, בִּרָה *bitter* Ruth 1: 20, קִרְחָה *baldness* Ezek. 27: 31, שְׁנָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be זִרָה *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זִרָה cognate to זָר. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in *e* appears in יָנָה Isa. 59: 5 and יָנָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

*e.* The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother*. אֶחָדָה *she-ass*. פְּרִלְקֶשֶׁת *concubine*. מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	פֶּה <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבָּע <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בִּמָּה <i>thumb</i> .	יָרֵךְ <i>thigh</i> .	עֵינַיִם <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנֵּף <i>wing</i> .	צֶלֶע <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine:

אֵחָ <i>brazier</i> .	חֶרֶב <i>sword</i> .	עִיר <i>city</i> .	פֶּתַח <i>morsel</i> .
אֶשְׁתָּר <i>footstep</i> .	כּוֹס <i>cup</i> .	עֲרֵשׁ <i>Great Bear</i> .	צֶהָר <i>light</i> .
בְּאֵר <i>well</i> .	לְוָנָה <i>brightness</i> .	כֶּשֶׁת <i>couch</i> .	רַבּוּא <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעֱלַם <i>shoe</i> .	מְעָשֶׂה <i>workmanship</i> .	תֵּלַל <i>world</i> .

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone</i> .	דֶּרֶךְ <i>way</i> .	*מִצְדָּה <i>fortress</i> .	פְּעָמַי † <i>time (repetition)</i> .
*אוֹר <i>light</i> .	*הֵיכָל <i>temple</i> .	*מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	*הַמִּלִּין <i>multitude</i> .	מַחֲנֶה <i>camp</i> .	*אֹהֶל <i>host</i> .
אֶרֶץ <i>fleet</i> .	זָקָן <i>beard</i> .	*בִּטָּה <i>rod</i> .	צָפוֹן <i>north</i> .
אֲרוֹן <i>ark</i> .	חַלּוֹן <i>window</i> .	*מָקוֹם <i>place</i> .	קֶשֶׁת <i>bow</i> .
אֶרֶץ <i>path</i> .	חֲצֵר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	רוּחַ † <i>spirit</i> .
†אֶרֶץ <i>earth</i> .	יּוֹבֵל <i>jubilee</i> .	נֶפֶשׁ † <i>soul</i> .	רֹחֶב † <i>street</i> .
†אֵשׁ <i>fire</i> .	יְמִינִי <i>right hand</i> .	סִיר <i>pot</i> .	*רֶחֶם <i>womb</i> .
*בִּגְדֵי <i>garment</i> .	יָתֵד <i>peg</i> .	סֹלֶת † <i>flour</i> .	*רֶחֶם <i>juniper</i> .
*בַּיִת <i>house</i> .	*כְּבוֹד <i>glory</i> .	עָבֹל <i>cloud</i> .	שְׂאוֹל <i>Sheol</i> .
בֵּיר <i>wall</i> .	כֶּדִי <i>pail</i> .	*עֲבֹת <i>cord</i> .	*שֵׁבֶט <i>sceptre</i> .
בָּרָא <i>valley</i> .	כִּכָּר † <i>circuit</i> .	*עַם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
בֹּרֵן <i>garden</i> .	*כַּרְם <i>vineyard</i> .	עֶצֶם † <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
†בִּצְרִית <i>vine</i> .	*לֵב <i>heart</i> .	עָרֶב <i>evening</i> .	שַׁעַר <i>gate</i> .
*בִּרְכֵי <i>threshing-floor</i> .	לֶחֶם <i>bread</i> .	†עֵת <i>time (duration)</i> .	תְּהוֹם <i>ocean</i> .
†דֶּלֶת <i>door</i> .	לְשׁוֹן † <i>tongue</i> .	*פָּנִים <i>face</i> .	*תְּרִיבִי <i>south</i> .
	*מִאֲכָל <i>food</i> .		*תַּעֲרָז <i>razor</i> .



Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12: 25; so כַּאֲבָל fem. Hab. 1: 16, חֶבְלֵר fem. Hab. 1: 10, חֶבְלֵר fem. Ezek. 43: 13, טַבַּח masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר bullock, פָּרָה heifer, טַל calf, fem. טַלָּה, לֶמֶשׁ lamb, fem. לֶמֶשֶׁה, or being represented by a word of different radicals, חֲמֹר ass, fem. אֲחֹרָה. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גַּמֶּל camel, בָּקָר cattle, צִפּוֹר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב dog, זָאב wolf, שׁוֹר ox, are masculine, אֲרֵנָה hare, יוֹנָה dove, חֶמֶל sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם Edom, מוֹאָב Moab, יְהוּדָה Judah, מִצְרַיִם Egypt, כַּשְׁדִּיִּים Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), פָּתָה governor, בָּנָה colleague, קֹהֵל preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דָּגָה fish, עָנָן a cloud, עֲנָנִים clouds, עֵץ a tree, עֵצָה timber, אֹהֶל a traveller, אֲרָהָה caravan, חֲלָלָה Zeph. 3: 19 the halting, פְּלִיטָה the escaped.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה wickedness, distinguished by Ewald as τὸ ἀδικόν and ἀδικία, חֶרֶף shame, חֶרֶפָה slothfulness.

(2) So to monosyllables whose second radical receives the vowel, צַדִּיקָה righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צַדִּיק rightness, אֲפֶלֶת darkness, equivalent to אֲפֶלֶת, נֹהָרָה (= נֹהַר) brightness, יִשְׁעָה (= יִשַׁע) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אָפֶל dark, אֲפֶלֶת the dark, τὸ σκοτεινόν, יִשְׁעָה the being saved from, יִשְׁעָה justice from

פֶּלִי judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ king, מְלִיכָה *kingly office or sway*, נָבִיא prophet, נְבִיאָה prophecy, כֹּהֵן priest, כֹּהֲנִית priesthood or priestly duty, רֹכֵל merchant, רֶכֶּז traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה blind, עִוְרָה blindness, גִּבְחָה having a bald forehead, גִּבְחָה baldness in front, תַּשָּׁא sinner, תַּשָּׂא and תַּשָּׂא sin, בְּיָהָה terror, כִּפְיָה scoffing, תַּלְחָה anguish, or to those which have a prefixed letter מ, מְהִיכָה overthrow, מְהִיכָה dominion, מְהִיכָה confusion, or particularly ת, תְּשׁוּבָה salvation, תְּשׁוּבָה testimony, תְּקוּהָה hope, תְּקוּהָה weariness.

(4) It is likewise added to forms in י, פְּלִיגָה judgment, עֲלִילָה working, רֵאשִׁית beginning, אַחֲרִית end, שְׁאֵרִית remnant, the termination וִי being often found in place of יִי, 2 Chron. 26: 21 K'ri, חֲפְשֻׁתָּה K'thibh, disease prop. freedom from duty, תְּפִשָּׁר free; תְּכִלְכָּלִית redness, תְּכִלְכָּלִי red; מְרִירוֹת bitterness, מְרִירִי bitter; מְבִיבָה heaviness, מְבִיבָה widowhood. In a very few instances the termination וִי is superimposed upon יִי viz.: קְוִיבִיבִית. The termination וִי or וִי in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; יִי or יִי is there the final radical softened to a vowel, § 170, אֲשֶׁבֶת or שְׁבִיבִית captivity from שָׁבָה to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי fleet, אֲנִי ship, שֵׁנִי hair, שֵׁנִי a hair, שֵׁנִי swarm, דְּבוּרָה a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה mother, אִמָּה metropolis, יָרֵךְ thigh, יָרֵךְ hinder part, extremity, כַּף palm of the hand, כַּף palm-branch, מִצְחָה forehead, מִצְחָה greave, פֶּה mouth, פֶּה edge.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יָחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סוּס horse, סוּסִים horses, צַדִּיק righteous (man), צַדִּיקִים or צְדִיקִים righteous (men). The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס cup, כּוֹסוֹת cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹת virgins, חַטָּאת sin, חַטָּאוֹת sins; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פֶּרֶאֱת Ezek. 31: 8, בִּצְאָח Ezek. 47: 11.

*a*. The masculine plural sometimes has **ר**, instead of **ים**, e. g. מְלִיךְ oftener than מְלָכִים in the book of Job. מְלָכִים Prov. 31: 3, רָבִי 2 Kin. 11: 13, מִלִּי Mic. 3: 12, שְׁמוֹנִים Lam. 1: 4, חָזֵן Ezek. 4: 9, רָבִי Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

*b*. Some grammarians have contended for the existence of a few plurals in **ר**, without the final **ם**, but the instances alleged are capable of another and more satisfactory explanation. Thus, מְלָכִי 2 Kin. 11: 4, פְּרָחִי, פִּזְחִי 2 Sam. 8: 18, טַלְטַלִּי 2 Sam. 23: 8, and חֲזִי 1 Sam. 20: 38 K'thibh (K'ri חֲזִים), are singulars used collectively; עֲבָדִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִמּוֹנֵי Cant. 8: 2, are in the singular with the suffix of the first person; מְלִי Ps. 45: 9 is not for מְלָכִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; בִּצְאָחִי Ps. 22: 17 is not for פְּרָחִים *piercing*, but is the noun אֲחִי with the preposition כִּי *like the lion*, § 158. 3.

*c*. There are also a few words which have been regarded as plurals in **ר**. But הָרִי Zech. 14: 5 and שְׁרִי Judg. 5: 15, are plurals with the suffix of the first person. In הוֹרִי 2 Chron. 33: 19, which is probably a proper name, and גִּבֹּר Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **ר** is a radical as in שְׁרִי = שְׁרָה. חוֹרִי Isa. 19: 9 is a singular with the formative ending **ר**, § 196. *b*; חֲזִיִּי Jer. 22: 14 and חֲשׂוֹנָיִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲזִינִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׂוֹנָיִי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). רָרִי Ezek. 13: 18 is commonly regarded as an absolute dual for רָרִים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁרִי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

*d*. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דֶּלֶתוֹת. So, בֶּסֶר *pillow*, מִשְׁבֵּת *bow*, טֶרֶחַת *trough*, חֲלִיט *spear*, אֶבְרָתָה *widowhood*, בִּרְחֻתָה *divorce*, תּוֹנָה *whoredom*, שֵׁפָה *lip* pl. שֵׁפָהוֹת. To these must be added שְׁחִיתָה, provided it be derived from שְׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final **ה** will be a radical.

*e*. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in ו and י, occasionally added to the construct, § 222, and in ה, or ם, added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. ון; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = אוֹת, *ā* as in the Kal part. (*kātil* = כַּתִּיל), the Piel of עָצַ verbs (סוֹבֵב = Arab. 3 conj. *kā-tala*) and the פָּא fut. (*yakul* = יֵאָכַל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take אוֹת in the plural, some feminines take ים, and some of each gender take indifferently ים or אוֹת.

a. The following masculine nouns form their plural by adding אוֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אב father.	*גֶּרֶן threshing-	לַיִל night.	פֶּרֶע leader.
אֶבֶן bowl.	רֶחַץ floor.	*מִזְבֵּחַ altar.	צִנּוֹר tube.
אוב familiar	גֹּדֵל goad.	מָטָר rain.	צִבּוּר bundle.
spirit.	זָנָב tail.	מַעֲשֵׂה tilth.	קוֹל voice.
אוצר treasure.	חֹמֶץ street.	*מָצֵד summit.	קִיר wall.
*אות sign.	חֶזֶק breast.	*מָקוֹם place.	קָרָב war.
*אֶרֶץ path.	חִזְיוֹן vision.	מַגָּל staff.	*רְחוֹב street.
ארמון palace.	חֲלֹם dream.	נֶאֱדָר bottle.	רְחוּץ chain.
אֶשְׁכָּל cluster.	חֲשִׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
בור pit.	כַּף hand-	עוֹר skin.	שֵׁם name.
גג roof.	רוֹחַ breadth.	עָפָר dust.	שׁוֹפָר trumpet.
גוּרְלָה lot.	כִּסֵּא throne.	*עֶרֶב evening.	שָׁן pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*תְּהוֹם deep.

b. The following feminine nouns form their plural by adding ים: those marked thus (†) are sometimes masculine:

אֶבֶן stone.	דֶּרֶךְ way.	כֶּסֶף spelt.	פִּשְׁתָּה flax.
אֵלֶּה terebinth.	דָּח law.	כֶּבֶד brick.	פֶּת morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִצָּה word.	רֹחַל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִקְלָה ant.	שְׂעִירָה barley.
גַּחְלִית coal.	חֶטֶה wheat.	סָאָה measure.	שְׂפֵלֶת ear of corn
† גָּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁי she-goat.	שִׁטָּה acacia.
הֶבֶלֶה fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
הַבּוּרְהָה bee.	† כִּדּוֹן pitcher.	פְּגָנָה concubine.	

Also בְּרִיָּים eggs which is not found in the singular.



c. The following nouns form their plural by adding either **ים**, or **ות**:

MASCULINE NOUNS.

אַרְלָם porch.	לֵב heart.	מְדִינָה delicacy.	פְּרִיץ breach.
אַרְיִי lion.	מְאִיר light.	מְדִינָה fountain.	מְצָאָר neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מִזְבֵּחַ foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	בִּזְכֵּי bond.	נָהָר river.	מַחְדָּה axe.
יוֹם day.	מוֹעֵד seat.	סֶף basin.	שָׂדֶה field.
יָבֵשׁ forest.	כִּוְזָה bowl.	שָׂוִי iniquity.	שָׁבוּעַ week.
לַוַּיִר laver.	כְּאוֹב pain.	קָעַל heel.	קִמְצָה delight.
כִּנּוֹר harp.	כִּסְמֵי nail.		

FEMININE NOUNS.

אַרְלָה terror.	אַשְׁרֵשָׁה grape-cake.	נֶעַל shoe.	פֶּרֶס hoof.
אַלְמָה sheaf.	אַשְׁתָּרֶה Astarte.	עֵבֶרֶה heap.	שָׁנָה year.
אַמָּה people.	חֲמִית spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלָיִם aloes.	חַדָּן window.	מִדָּה rod.	לָצֶם bone.
בְּגָד garment.	חֹמֶר court.	נֶפֶשׁ soul.	עֵת time.
גֵּב rim.	כֶּסֶף circle.	סִיר thorn.	פֶּה foot.
הֵיכָל temple.	מִבְצָר fortress.	עָב cloud.	אֹהֶל host.
זְרוֹעַ arm.	מַחֲנֶה camp.	עֶבֶד cord.	צֶלֶע side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus **כְּפָרִים** is used of round masses of money, *talents*, **בָּרִיִּים** of bread, round *loaves*; **סִיָּרִים** *thorns*, **סִיָּוִת** *hooks*; **קַבְדָּיִם** *heels*, **קַבְדָּוִת** *foot-prints*; **פְּתָרִים** *footsteps* of men, **פְּתָלוֹת** *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus **יָמִים** *days*, **שָׁנִים** *years*, are poetical and rare, the customary forms being **יָמִים**, **שָׁנִים**.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in **ים** are construed as masculines, e. g. **נָשִׁים** *women* Gen. 7: 13, **כְּבִיִּים** *words* Job 4: 4, **נְמָלִים** *ants* Prov. 30: 25, and masculine nouns in **ות** are construed as feminines, e. g. **מִשְׁכָּנוֹת** *dwelling*s Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, **אֵשׁ** *fire*, **זָהָב** *gold*, **אֲדָמָה** *ground*; collectives, **טַף** *children*, **עוֹף** *fowl*, **עֲרֵב** *birds of prey*, **בָּקָר** *large cattle* (noun of unity **אֶחָד** *an ox*), **צֹאן** *small cattle* (noun of unity **שֶׁה** *a sheep or goat*);



many abstracts, **יִשׁוּעַ** *salvation*, **עִוְרָה** *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, **מַיִם** *water*, **פְּנִים** *face* or *faces*, **שָׁמַיִם** *heaven*, **מְעֵים** *bowels*, **מֵתִים** *men*, **מְרַאשׁוֹת** *adjacent to the head*, and abstracts, which have a plural form, **חַיִּים** *life*, **אַהֲבָה** *love*, **רַחֲמִים** *mercy*, **תְּהוֹבִלוֹת** *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right*, *τὰ ἄδικα wrong*. Some abstracts adopt indifferently the feminine or the plural form, **אֱמוּנָה** and **אֱמוּנִים** *fidelity*, **גְּאֻלָּה** and **גְּאֻלִּים** *redemption*, **חַיָּה** and **חַיִּים** *life*, **הַשְׁכָּחָה** and **הַשְׁכָּחִים** *darkness*, **מְצָאָה** and **מְצָאִים** *setting of gems*.

b. The form **קְבוּלִים** is adopted by certain words which denote periods of human life, **עֲדוּלָה** *childhood*, **נְעוּלָה** *youth*, **בְּתוּלָה** *adolescence*, **הַבְּתוּלָה** *virginity*, **בְּלוּלָה** *period of espousals*, **זָקְנִים** *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, **גְּבוּרָה** *might*, **גְּבוּרִים** *deeds of might*, **הַקְּבֻלָּה** *exalted wisdom*, **הוֹלָלָה** *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are **אֱלֹהִים** *God*, the supreme object of worship, **אֲדֹנָי** *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, **בּוֹרְאֵיךְ** Eccles. 12: 1, **גְּבוּרִים** Eccles. 5: 7, **עֲשֵׂה** Isa. 54: 5, **קְדוֹשִׁים** Hos. 12: 1; also, **אֲדֹנִים** (rarely with a plural sense) *lord*, **בָּעֲלִים** (when followed by a singular suffix) *master*, **בְּהֵמוֹת** *Behemoth, great beast*, and possibly **תְּרָפִים** *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding **יִם** to the sing-

ular of both genders, ה as the sign of the feminine remaining unchanged, and ה reverting to its original form ה, § 198. *b*, יד *hand* du. יָדַיְתָּ, דֶּלֶת *door* du. יָדַיְתָּ, שֵׁפָה *lip* du. שֵׁפָתַיְתָּ.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיְתָּ *ears*, אֶפְסַיְתָּ *nostrils*, קַרְנַיְתָּ *horns*, כַּנְפַיְתָּ *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיְתָּ *pair of shoes*, מֵאֲזֵנַיְתָּ *pair of scales*, בִּלְקַתַּיְתָּ *pair of tongs*, דְּלָתַיְתָּ *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיְתָּ *period of two days*, *biduum*, שָׁבָעַיְתָּ *two weeks*, *fortnight*, שְׁנַתַּיְתָּ *two years*, *biennium*, סָאֲתַיְתָּ *two measures*, כִּבְרַיְתָּ *two talents*, דְּרַבַּיְתָּ Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיְתָּ *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיְתָּ *two*, כְּפָלַיְתָּ *double*, בִּמְאֵתַיְתָּ *two hundred*, אֲלָפַיְתָּ *two thousand*, רַבּוּתַיְתָּ *two myriads*, שִׁבְעָתַיְתָּ *sevenfold*, כְּפָלַיְתָּ *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתַּיְתָּ *double-slothfulness*, מִרְתַּיְתָּ *double-rebellion*, נְהָרַיְתָּ *double-light*, i. e. noon, רָשָׁעַיְתָּ *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַצְּלָמִים 1 Sam. 2: 13 *the three*

*teeth*, אַרְבַּע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינַיִם Zech. 3: 9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-רַגְלָיוּם Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כְּנָפַיִם *wings*, בְּנֵפֹת *extremities*, בְּתָפֹת *shoulders*, בְּתָפֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עֲיָנוֹת *fountains*, רַגְלָיִם *feet*, רָגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, רָגְלִים and רָגְלוֹת *sides*, רַגְלָיִם *extremities*.

*b*. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמַיִם *double walls*, לִבְדֵּי *boards*, לִבְדֵּי *double boarding* of a ship, גִּדְרֵהֶם name of a town in Judah, Josh. 15: 36.

*c*. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as מַיִן Dan. 5: 9 from the singular מַיָּה. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַיִם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, חַיָּתָא *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. שִׁבְרָה *broken* fem. שִׁבְרָתָא *reddish* fem. הֹלֶכֶת *going* fem. הֹלֶכֶת *master*, גִּבְרָתָא *mistress*, חֲמִישׁ *five* fem. חֲמִישָׁתָא *man*, אִשָּׁה *woman*, § 216. 1. *b*, שֶׁבֶר *scattered* fem. נְפֻצָּה *and נְחֻשָּׁתָא brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעָה *hearing* fem. מַגִּיחָה *touching* fem. מַגִּיחָה.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of שׁ, ו, and ל"ה verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו, or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, כֶּסֶף for כֶּסֶפָה *gift*, אֱמֶת for אֱמֶתָה *truth*, אֶחָד for אֶחָדָה *one*, 1 Kin. 1: 15 for מִשְׁתַּבֵּחַ *ministering*, מַלְאָכָה Mal. 1: 14 for מַשְׁחָה *corrupt*, פַּנָּה for פַּנָּה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in הַנְּחֻמָּה Lev. 5: 21 *deposit*, and the proper name הַנְּחֻמֶּת *Tanhumeth*. From אחָ *brother*, חַמָּה *father-in-law* are formed אחָה *sister*, חַמָּה *mother-in-law*, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; קָשָׁה *difficult* Deut. 30: 11 is for קָשָׁה from קָשָׁה.

§ 208. The changes which result from appending the feminine termination הָ, the plural terminations ים and וֹת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.



§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מֵת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *רֵךְ* *thigh* du. *רֵכְלִים*, *שָׁלֵם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמוֹת*; *הֹלֵךְ* *going* fem. *הֹלְכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלִשִּׁים*, *רֵבָעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵדָה* Jer. 3: 8. 11, *מִשְׁפָּחָה* Ex. 23: 26, *נִטְרָה* Cant. 1: 6, *שְׂוִימָה* Isa. 54: 1, and frequently with the pause accents, § 65, e. g. *וְלִדְרָה* Isa. 21: 3, *שְׂוִימָה* Lam. 1: 16, *שְׂוִימָה* Isa. 49: 8, *אֲבִיבָה* Ex. 28: 40, *סְנוּרָה* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), *עֲשִׂיבָה* Isa. 2: 20, *פְּרִיָּה* Eccles. 2: 5, *מִזְבָּחָה* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *מִתְפַּחָה* *overthrow*, *מוֹעֲצָה* *counsels*, *הוֹעֲצָה* *abomination*, *מִשְׁעָה* *staff*, *מִשְׁעָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *וִילָה* *wild-goat*, fem. *וִילָה*, *וִילָה* *ostrich*, fem. *וִילָה*, *וִילָה* *thigh*, fem. *וִילָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בְּנָה*, § 207. b; so *מִזְבָּח* *fork* pl. *מִזְבָּחוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*; *מִצְדָּה* *fortress*, pl. *מִצְדֹּת* and *מִצְדֹּת*, only disappearing in a few exceptional cases, *שֵׁכָר* *hair*, fem. *שֵׁכָרָה*, *טָלִי* *quail*, pl. *טָלִים*, *מִעְבְּרוֹת* and *מִעְבְּרוֹת* *fords*, *כֶּסֶף* *talent* du. *כֶּסֶפִּים* but in pause accents *כֶּסֶף* *river* du. *נֶחֱלִים*, *נֶחֱלִים* *pasture*, pl. *נֶחֱלִים* once *נֶחֱלִים* (with Hholem). So in the ל"א participles *נִבְּאָה* *prophesying* pl. *נִבְּאָהִים*, *נִבְּאָהִים* *polluted* pl. *נִבְּאָהִים*, *נִבְּאָהִים* *found* pl. *נִבְּאָהִים*; but with the pause accents Kamets returns, *נִבְּאָהִים* Ezek. 13: 2, *נִבְּאָהִים* Ezr. 8: 25. The foreign word *פְּרִיָּה* *suburbs* forms its plural irregularly *פְּרִיָּהִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), *מִדְּרָה* *terror* pl. *מִדְּרֹת*, *מִדְּרֹת* *habitation* pl. *מִדְּרֹתִים*, *מִדְּרֹת* *sweet* fem. *מִדְּרֹתָה* pl. *מִדְּרֹתִים*, *מִדְּרֹת* *distress* fem. *מִדְּרֹתָה*, *מִדְּרֹת* *lodging* fem. *מִדְּרֹתָה*, *מִדְּרֹת* *flight* fem. *מִדְּרֹתָה*, *מִדְּרֹת* *rest* fem. *מִדְּרֹתָה*, *מִדְּרֹת* *fortification* fem. *מִדְּרֹתָה*, *מִדְּרֹת* *deep* fem. *מִדְּרֹתָה* Prov. 23: 27 and *מִדְּרֹת* *chain* pl. *מִדְּרֹתִים* 1 Kin. 6: 21 K'ri; *מִדְּרֹת* *escaped* pl. *מִדְּרֹתִים* or *מִדְּרֹתִים* fem. *מִדְּרֹתָה* or *מִדְּרֹתָה*.





short vowel, אָגם *pool* pl. אֲגָמִים; so אוֹשֶׁן *wheel*, הָמִס *myrtle*, מְעוֹט *few*, חֲתָח *frightful*, רִנְרָנֶלֶךְ *greenish*, בְּאֵזִי *desire*. Before ה *Patahh* may be retained in an intermediate syllable, לֶחַד *fresh* pl. לְחָדִים; before other gutturals it is lengthened to Kamets, § 60. 4, רִנְיָה *prince* pl. רִנְיָהִים fem. רִנְיָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כְּבוֹדִים *helmets*, מְצָדִים *straits*, הַדָּרָאִים *baskets*, לִלְאָה *loops*, which do not occur in the singular, but are commonly referred to הַדָּרָה, § 196. b, י being changed to א as in § 210. 3. d; also שֶׁד *breast*, which omits Daghes du. שְׂדֵהִים. *Patahh* is in the following examples changed to *Hirik* before the doubled letter, § 58. 2, בַּי *prey* fem. בַּיָּה *fear* fem. חֲמָה *wine-press* pl. גְּחָזִה *garment* pl. מְדִים and מְדִיםִים *tribute*, סָה *basin*, פֶּת *morsel*, צֶד *side*, גָּלָל *wheel*, כִּלְסָפוֹת *baskets*, סִנְסָרִים *palm-branches*, מוֹדֵג *threshing-sledge* pl. מוֹדְגִים or by the resolution of Daghes forte, § 59. a, בְּדוּרִיָּים. It is rejected from צִלְצִל *cymbal* pl. צִלְצָלִים, סוֹר *sort* pl. וְלִים *berries*, probably from גְּרָפִיר and מְרִים *men*, from the obsolete singular, מִיר. The plural of עָם *people* is עָמִים and in a very few instances with the doubled letter repeated, עָמְעָמִים; so הָר *mountain* pl. הָרִים and הֶרְרִים Deut. 8: 9, צֶל *shadow* pl. צִלְלִים *statute* pl. חֻקִּים, and twice in the construct, חֻקֵּי־הַמִּשְׁפָּטִים Judg. 5: 15, Isa. 10: 1, which implies the absolute form חֻקֵּי־הַמִּשְׁפָּטִים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ע roots, אֵלֶם *porch* pl. אֵלֶמֶם; so אֶהָן *hire*, גָּמֵל *camel*, זֶמַן *time*, בְּחֹשֶׁךְ *darkness*, בְּרִחָק *distance*, קָטָן *small*, רֶגֶן *green*, שָׁמָן *quiet*, שִׁיָּן *lily*, שִׁיָּן *coney*, to which should perhaps be added עֶקְרָב Deut. 8: 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֶקְרָבִי, § 65. The Niphal participle נִבְדָּר *honored* has in the plural both נִבְדָּרִים and נִבְדָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been *Patahh*. Kamets is shortened to *Patahh* before ה, which does not admit Daghes forte, in the plurals of אָח *brother* pl. אֲחָיו, חֹךְ *hook*, מִבְטָח *confidence*, § 60. 4. a.

c. The following nouns with *Hholem* in the ultimate fall under this rule, in addition to those derived from ע"ע roots, גִּבְעָן *peak* pl. גִּבְעָנִים, חֲרָטֵם *sacred scribe*, בִּרְצֵב *band*, לָאָה *nation*, עָרִים *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אֲדָרִים, אָדָם *terrible*, אָרוֹךְ *long*, etc.; אֲשָׁפֶת *dunghill* takes the form אֲשָׁפֶתֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is *Shurek*, הַרְצִים Prov. 24: 31 *nettles* or *brambles* from תְּרִיל, Esth. 2: 9 from רִאִי Kal pass. part. of רָאָה.

e. אִישׁ (אִשָּׁ) *man* is not contracted in the plural אִישִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נְשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אִישִׁים *men* and נְשִׁים *women* are rare and poetic. אֵר *ploughshare* has either אֵרִים or אֵרִים in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which  $\bar{o}$  becomes  $\bar{o}$  or more rarely  $\bar{u}$ ,  $\bar{e}$  becomes  $\bar{i}$  or more rarely  $\bar{e}$ ;  $\bar{e}$  may be restored to  $\bar{a}$  from which it has commonly arisen, § 185, or like  $\bar{e}$  it may become  $\bar{i}$  or  $\bar{e}$ ,  $\text{עֲצָם}$  ( $\text{עֲצָם}$ ) *strength* fem.  $\text{חֵפְזָה}$  ( $\text{חֵפְזָה}$ ) fem.  $\text{חֵפְזָה}$  *freedom*,  $\text{אָמַר}$  ( $\text{אָמַר}$ ) *saying* fem.  $\text{אָמְרָה}$  and  $\text{אָמְרָה}$ ,  $\text{מֶלֶךְ}$  ( $\text{מֶלֶךְ}$ ) *king*,  $\text{מַלְכָּה}$  *queen*,  $\text{טָבַח}$  *slaughter* fem.  $\text{טָבַחָה}$ .

a. Nouns having either of the forms  $\text{קִטְלָה}$ ,  $\text{קִטְלָה}$ ,  $\text{קִטְלָה}$ ,  $\text{קִטְלָה}$ ,  $\text{קִטְלָה}$ , are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away,  $\text{מֶלֶךְ}$  ( $\text{מֶלֶךְ}$ ) *king* pl.  $\text{מַלְכִּים}$ ,  $\text{מַלְכָּה}$  *queen* pl.  $\text{מַלְכוֹת}$ ,  $\text{אָמַר}$  ( $\text{אָמַר}$ ) *saying* pl.  $\text{אָמְרִים}$ ,  $\text{אָמְרָה}$  *id.* pl.  $\text{אָמְרוֹת}$ ,  $\text{פָּעַל}$  ( $\text{פָּעַל}$ ) *work*, pl.  $\text{פָּעֻלִּים}$ ,  $\text{הָטָא}$  *sin* pl.  $\text{הָטְאוֹת}$ .

a. Pretonic Kamets is not admitted by the numerals  $\text{עֶשְׂרִים}$  *twenty* from  $\text{עָשָׂר}$  *ten*,  $\text{שִׁבְעִים}$  *seventy* from  $\text{שֶׁבַע}$  *seven*,  $\text{תִּשְׁעִים}$  *ninety* from  $\text{תֵּשַׁע}$  *nine*. The words  $\text{פִּסְטַחִיּוֹת}$  *pistachio-nuts*,  $\text{חֲבֵרִים}$  *ebony*,  $\text{חַסְדִּים}$  Job 40: 21. 22,  $\text{חַסְדִּים}$  *mercies*,  $\text{שִׁקְמוֹת}$  and  $\text{שִׁקְמוֹת}$  *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from  $\text{בִּשְׁמָה}$ , and the second by Gesenius from  $\text{הִבְרִי}$ . The plural of  $\text{חֵכְמָה}$  *wisdom* is not  $\text{חֵכְמוֹת}$  but  $\text{חֵכְמוֹת}$ . Quadriliteral Segholates also receive pretonic Kamets in the plural  $\text{בָּנֵי מֶרְכָּשִׁים}$  pl.  $\text{בָּנֵי מֶרְכָּשִׁים}$  *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much,  $\text{בָּנֵי מֶרְכָּשִׁים}$  *concubine* pl.  $\text{בָּנֵי מֶרְכָּשִׁים}$ ,  $\text{צַפְרֵי}$  *nail*  $\text{צַפְרֵי}$  *pl.*

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אֹרֶחַ way pl. אֲרָחוֹת, so אֹרֶשׁ month, אֹרֶשׁ thicket, אֹרֶשׁ sheaf, אֹרֶשׁ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in אֹרֶן threshing-floor pl. with art. אֹרְנֵי, holiness pl. אֹרְנֵי and with art. אֹרְנֵי root pl. אֹרְנֵי, § 19. 2. *a*, or as a long vowel in אֹהֶל tent pl. אֹהֶלִים, אֹרֶן stall pl. אֹרְנֵי, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אֶמְנוּ thumb pl. אֶמְנוֹת, אֶמְנוּ brightness pl. אֶמְנוֹת, § 186. *a*. Comp. אֶמְנוּ graven image pl. אֶמְנוֹת. In the other nouns it is rejected, אֶמְנוּ morning pl. אֶמְנוֹת; so אֶמְנוּ threshing-floor, אֶמְנוּ cypress, אֶמְנוּ handful, אֶמְנוּ spear, אֶמְנוּ juniper, אֶמְנוּ hollow of the hand.

*c*. Middle Vav quiesces in the plural of the following nouns: מָוֶת death pl. מוֹתִים, מוֹתִים iniquity pl. מוֹתִים. Gesenius regards אֲוִיִּם Prov. 11: 7, Hos. 9: 4, as the plural of אֲוִן, while others derive it from אֲוִן, translating it riches in the former passage and sorrow in the latter, the primary idea out of which both senses spring being that of toil. Middle Yodh quiesces in the plural of אֲרִי ram pl. אֲרִיִּים, אֲרִי olive pl. אֲרִיִּים, אֲרִי night pl. אֲרִיִּים, but not in אֲרִי strength pl. אֲרִיִּים, אֲרִי fountain pl. אֲרִיִּים, אֲרִי ass-colt pl. אֲרִיִּים. The plural of אֲרִי valley is אֲרִיִּים by transposition from the regular form אֲרִיִּים which is twice found in the K'thivh 2 Kin. 2: 16, Ezek. 6: 3; אֲרִי house has as its plural אֲרִיִּים bātīm § 19. 2. *a*, whether this be explained as for אֲרִיִּים from אֲרִי to build or for אֲרִיִּים from אֲרִי to lodge. Middle Yodh always quiesces before the feminine and dual endings, אֲרִי provision fem. אֲרִיִּים, אֲרִי eye du. אֲרִיִּים.

*d*. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine חָלִי (חָלִי) necklace fem. חָלִיִּים, and the plural אֲרִי (אֲרִי) lion pl. אֲרִיִּים and אֲרִיִּים, אֲרִי kid pl. אֲרִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חָלִי necklace pl. חָלִיִּים, חָלִי simple pl. חָלִיִּים and חָלִיִּים, חָלִי gazelle pl. חָלִיִּים, חָלִי and חָלִי; in like manner חָלִי branches, חָלִי lions are referred to חָלִי and חָלִי though these singulars do not occur; חָלִי (חָלִי) utensil does not receive Kamets in the plural חָלִי. No absolute plurals occur of Segholates with final Vav, only the construct forms חָלִי, חָלִי.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) door du. דֶּלֶת, דֶּלֶת way du. דֶּלֶת, דֶּלֶת horn du. דֶּלֶת and דֶּלֶת, דֶּלֶת cheek du. דֶּלֶת, דֶּלֶת knee du. דֶּלֶת, so דֶּלֶת, דֶּלֶת, דֶּלֶת.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final י is rejected before the feminine and plural



endings, יָפָה *beautiful* fem. יָפֹת f. pl. עֲשָׂה, עָשָׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רָפָה is for רָפִיָה and מַעֲשִׂים for מַעֲשִׂיִם. In a very few instances the radical י remains, e. g. קָנְיָה Cant. 1: 7 from קָנָה (קָנִי) Isa. 25: 6 from קָנְיָה (קָנִי) and is even strengthened by Daghesh-forte, § 209. 2, בִּזְכִּיָה Lam. 1: 16 from בִּזְכָה, פָּרִיָה and פָּרָה, § 196. b, fem. of פָּרִיָה, הָרִיָה Hos. 14: 1, elsewhere הָרִיָה, פֶּה *mouth. edge* pl. פִּים, פִּיָה and פִּיָה, or changed to א, § 56. 4, נֶגְיָה (נֶגִי) *young lamb* נֶגְלָים (נֶגְלִים), so that it is not necessary to assume a singular נֶגִי which no where occurs; חֲלָבָה Ps. 10: 8 has as its plural חֲלָבִים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עָבְרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִיָה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִים and צִים, חֲפֵשִׁי *free* pl. חֲפֵשִׁים, טָהוֹר *pure* pl. טָהוֹרִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, חִלְטִית *Hittitess* pl. חִלְטִיּוֹת.

a. In עֲבָרִיָם 2 Chron. 17: 11 *Arabians* from עָבְרִי an א is interposed, elsewhere עֲבָרִים; הָלָיִת *branches*, חֲנִיּוֹת *corners* and מִנְקִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from הָלָיִת, חֲנִיָה and מִנְקִיָה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה, לֵבִי *lion*, לִבְיָה *lioness*, § 198. d, צִבִּי *gazelle* fem. צִבִּיָה (צִבִּיָה and צִבִּיָה are used as proper names), שָׂתִי *drinking* fem. שָׂתִיָה.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִים, מַלְכוּת *kingdom* pl. מַלְכוּתִים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִים, אָחוּת *sister* pl. אָחוּתִים and אָחוּתִים for אָחוּתִים, רַבּוֹת *myriad* pl. רַבּוֹתִים and רַבּוֹתִים; the dual רַבּוֹתִים inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִלָּה or תְּחִלָּה Jer. 37: 16 *cells* is referred to the assumed singular תְּחִלָּה; חֲנִיּוֹת Isa. 3: 16 K'thibh and חֲנִיּוֹת 1 Sam. 25: 18 K'thibh are formed from חָנָה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating



in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִמְצָא *found* fem. נִמְצָאָה, פָּרָא *wild ass* pl. פָּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. בָּלָה, זְכָרְנוֹת *memorial* pl. זְכוֹרֹת, דְּבָרִים *word* pl. דְּבָרָה, גְּדוֹלוֹת *wing* du. גְּדוֹלָה, מְשִׁיבָה *restoring* pl. מְשִׁיבִים, בְּנֵי־לֵוִי *Levite* pl. לְוִיִּם, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפָה *beautiful* fem. יָפָה pl. יָפוֹת, שָׂדֵה *field* pl. שָׂדֵה, נָכָה *hard* pl. נָכָה, מַעֲלֵה *and* מַעֲלֵה *bowels*, נִמְצָאָה *smitten* pl. נִמְצָאָה. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תָּהָרַשׁ for תָּהָרַשׁ, § 189. 1, *workman* pl. תָּהָרַשִׁים, so פָּחַשׁ *horseman*, בְּרִיחַ *fugitive*, סָרִיס (const. סָרִיסִים) *eunuch*, פָּחִיץ *terrible*, פָּחִיץ *violent*, דִּלִּיגָה *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחִיר *young man* pl. בָּחִירִים. Kamets is also retained in certain עֵל and עֵל derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֶּן *shield* pl. מִגְנֹת and מִגְנֹת, מִצְדָּה *fortress* pl. מִצְדֹּת, עֵצָה *branch* pl. עֵצֹת, עֵצָה *corner* pl. עֵצֹת, רָמָה (from רִמָּה) *height*, du. רָמָה. Other instances of its retention are rare and exceptional, בָּגֵד *treacherous* fem. בָּגֵדָה (const. בָּגֵדִים) *week* pl. שָׁבָעִים and שָׁבָעִים but du. שָׁבָעִים, מִלְחָמָה *warrior* pl. מִלְחָמָה.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיוֹנוֹת *vision* pl. חֲזִיוֹנוֹת, חֲזִיוֹנוֹת *a tenth* pl. חֲזִיוֹנוֹת, but זְכוֹרֹת *memorial* pl. זְכוֹרֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, תָּהָרַשׁ for תָּהָרַשׁ, § 189. 1. b, *deaf* pl. תָּהָרַשִׁים, or if it is commonly represented by ר, § 14. 3, בִּרְיָה or בִּרְיָה, § 188, *hammer* pl. בִּרְיָה, or a radical ר quiesces in it, אֶרֶץ or אֶרֶץ, (from רָחֵץ, § 191) *perennial* pl. אֶרֶץִים or אֶרֶץִים, מִקְדָּשׁ *temple* pl. מִקְדָּשִׁים and מִקְדָּשִׁים, מִשְׁתָּה *rectitude*, (from מִשְׁתָּה or מִשְׁתָּה) *proud*. Other cases are rare and exceptional, e. g. אֶבְלָה *Neb 3: 34 feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשְׁדֹדִית *Ashdoditess* pl. אֲשְׁדֹדִיּוֹת Neh. 13: 23 K'ri (K'thibh אֲשְׁדֹדִיּוֹת), אֲמֹנִית *Ammonitess* pl. אֲמֹנִיּוֹת id. (K'thibh אֲמֹנִיּוֹת, 1 Kin. 11: 1 אֲמֹנִיּוֹת), סִדוֹנִי *Sidonian* f. pl. סִדוֹנִיּוֹת where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. b. אֲשָׁבֶל *cluster* pl. אֲשָׁבֶלִים Cant. 7: 8, מֶרְכָבָה *chariot* fem. מֶרְכָבִים pl. מֶרְכָבוֹת *distance* pl. מֶרְכָבִים and מֶרְכָבוֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 a, זֶפֶק *fury* pl. זֶפֶקִים *fork* pl. מִזְבָּנִים, § 192. a, צִלְחָה *dish* pl. צִלְחָהִים by the resolution of Daghlsh-forte for צִלְחָהִים, § 59. a; אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִית as if from אֲחֵר, אֲחֵרִית *coal* has pl. אֲחֵרִיתִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted בַּלְקָה *queen* from בַּלְךָ, pl. by § 210. 3. מַלְכוֹת. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. d. and e, אֶפְתָּה *epistle* (from אֶפֶר) pl. אֶפְתָּרוֹת, מִשְׁמֶרֶת *observance* (from מִשְׁמֵר) pl. מִשְׁמֶרֶת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת (דֶּלֶת) *door* by § 210. 4, du. דְּלֵתַיִם *brass* du. נְהִשְׁתַּיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲנָה (for אֲנָהָה) *maid-servant* pl. אֲנָהִים, חֶלֶת (for חֶלֶתַּת from חֶלֶת) *portion* pl. חֶלֶתִים and חֶלֶתִים, comp. § 210. 3. d,

קָצָה (for קָצוֹת from קָצָה) pl. קָצִי"ת; in like manner קָנִי"ת *colleagues* is referred to the assumed singular קָנִיתָ. פָּחָה (פָּחִי"ה) *governor* has in the plural both פָּחִי"ת (const. פָּחִי"ת) and פָּחִי"ת.

### THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּךְ or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (בִּיחָד *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁפָּחָה *observance* const. מִשְׁפָּחָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

*b.* Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, *kingdom* const. מְלָכָה instead of מַלְכֻתָּה § 61. 1. *b*, *dominion* const. מְשָׁלָה, *work* const. מְלָאכָה, *chariot* const. מְרֻכְבָּה, *crown* const. מְצֻטָּה, *flame* const. מְלַהֶבֶת, *ten* const. עֲשָׂרָה, or with the Seghols changed to Pattahhs under the influence of a guttural, *family* const. מִשְׁפָּחָה, *four* const. אַרְבָּעָה, so *fig-cake* const. הֶחָלֶבֶת; *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, *bottle* has in the construct הַבִּיתָּה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from הַבֵּיתָה; *portion* const. מִנְיָאָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, *nations* const. עַמִּי, *horns* const. קַרְנֵי, of the feminine plural suffers no change *voices* const. קִלּוֹת.

*a.* In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּרָחִי (the accent invariably thrown back by § 35. 1), commonly in the K'thib בבֹּתֵי const. of בָּמוֹת *high-places*, בְּרָאשָׁי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, *hand* const. יָד, *seat* const. בֹּרֶשֶׁב, *neck* const. צִנָּאר, *old* const. זָקֵן, *heart* const. לֵב, *mighty man* const. גִּבּוֹר.

*a.* Kamets remains in the construct of אֹרְכָם *porch*, כָּתָב *writing*, מִתָּן *gift*, עָבַד *cloud* (once const. עָב Ex. 19: 9), פְּרָצָם *decree* and יָם *sea*, e. g. יָם־הַמֶּלַח *sea of salt*, except in the phrase יָם־סוּף *sea of weed*, i. e. *Red Sea*; so too in מִנְיָה *portion*, and קֵצֶה *end*, which are contracted from לִיף roots, § 213. *a*; חֵלֶב *milk* becomes חֶלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

*b.* Tsere remains in חֲמִשָּׁה *five* const. חֲמִשָּׁה, מִרְיָה *mire* const. מִרְיָה, נְשָׁמָה *breathing* const. נְשָׁמָה, עָקֵב *heel* const. עָקֵב, in the derivative מָגֵן *shield* const. מָגֵן and in אֶבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in מִנְיָה *mourning* const. מִנְיָה, *time* const. זֶמַן and זְמַן, *son* const. בֶּן and בֶּן־שֵׁם, *name* const. שֵׁם, *nest* const. כֶּן, *rod* const. מַגֵּן, and *perishing* const. of אֶבֶד Deut. 32: 28, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ



in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִנְשֵׁי *tithe* const. מִנְשֵׁי mourning const. מִנְשֵׁי key const. מִנְשֵׁי and מִנְשֵׁי, מִנְשֵׁי *lair* const. מִנְשֵׁי clamour const. מִנְשֵׁי matrix const. מִנְשֵׁי corruption const. מִנְשֵׁי altar const. מִנְשֵׁי.

*c.* Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע roots, חֹק *statute* const. חֹק and חֹק, rarely in other words גִּדְלוֹ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדְלוֹ), קִנְיָן Job 17: 9, Prov. 22: 11, Ex. 30: 23, שָׁלֹשׁ Ex. 21: 11; this becomes Pattahh before the guttural in גִּבְהָה construct of גִּבְהָה *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

*d.* The termination י becomes י in the construct, § 57. 2 (5), כִּי enough const. חַי, חַי life const. חַי.

*e.* Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אָבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from לִי roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שָׂדֶה *field* const. שָׂדֶה; other vowels remain unchanged.

*a.* This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לִי verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

*b.* פֶּה *mouth* has פִּי in the construct.

*c.* Nouns ending in quiescent א preserve their final vowel unchanged in the construct, חָלָא *fearing* const. חָלָא, חֹבֶל *host* const. חֹבֶל.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מִקוֹם *place* const. מִקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

*a.* Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Dagheshe-forse, חָלָשׁ (for חָלָשׁ) *workman* const. חָלָשׁ, חֲרָשׁ (חֲרָשׁ) *horseman*



const. פָּרַשׁ, פָּרִיזָה, פָּרִיזָה (*vail* const. פָּרִיזָה, פָּרִיזָה) *dist. ess* const. פָּרִיזָה; (2) in words from ע"ו and ע"י roots, נָרִים (from נָר) *cities* const. נָרִי, בָּאֵר (from בָּא) *coming* const. בָּאֵר; so likewise where Kamets quiesces in א, רָאשִׁים *heads* const. רָאשִׁי; (3) under מ prefixed to ע"ב roots, מָסָה (from מָסָה) *covering* const. מָסָה, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מָצוּדָה (from מָצוּדָה) *fortress* const. מָצוּדָה; (4) in ל"ה derivatives of the form מָלָה (from מָלָה) *exile* const. מָלָה, מָלָה *meditation* const. מָלָה. (5) in the construct dual and plural of triliteral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִים) *cheeks* const. לְחָיִי, גְּדִיִּים (from גְּדִי) *kids* const. גְּדִיִּי, חַטָּאִים (from חַטָּא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְעָלָה *cave*, תְּעָלָה *conduit*, and the plurals, הִדְרָאִי, חֲרָשִׁי, חֲרָבִי, Lev. 7: 38, מִצָּאֵר, מִצָּאֵר, מִצָּאֵר, 2 Kin. 12: 8, מִצָּאֵר, Ezek. 27: 9, מִצָּאֵר, Job 34: 25, מִצָּאֵר, Eccles. 9: 1, מִצָּאֵר.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or י, רֵאשִׁית *beginning* const. רֵאשִׁית, תֵּמֶלֶךְ *temple* const. תֵּמֶלֶךְ, and in addition in the following, אֲבוֹת *crib*, גִּירָה *girdle*, אֶתֶן *thread*, נָכָר *foreign land* const. נָכָר, אֲבֵדָה *loss* const. אֲבֵדָה, so אֶפְלָה Isa. 58: 10 *darkness*, בִּרְכָה *pool*, גִּזְלָה *robbery*, גִּנְבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מְהַפְּכָה *overthrow*, מִכְלָה Gen. 49: 5 *sword*, מִסְכָּה *molten-image*, מִרְרָה Job 16: 13 *gall*, מְרִיבָה *heap*, מִצָּה *excrement*, תְּאֵנָה *fig-tree*, תְּרֵמָה *deep sleep*, and the plurals מִנְחָה *mourning* from מְנַחֵם, אֲבֵלִים (אֲבֵל), so חֲפָצִי *desiring*, שֹׁנֵי *sleeping*, שִׂמְחִי and שִׂמְחִי *rejoicing*, שִׁכְחִי *forgetting*, זֵאֵב *wolves* from זָאֵב; וְגָמִים *weary* becomes וְגָמִי in the construct, and פָּלְטִי *escaped*. Tsere also remains in the const. זֵאֵב *sweat*, מֵת *dead*, עֵד *witness*, which are from ע"ו roots, and רֵעִי *friend*, root רָעָה.

c. Hholem is rejected from the syllable before the accent in אֲרָמֹת const. pl. of אֲרָמֹת *palace*, אֲשָׁפֶלֶת and אֲשָׁפֶלֶת const. pl. of אֲשָׁפֶלֶת *cluster*, תְּאֵמִי Cant. 4: 5 and תְּאֵמִי Cant. 7: 4 *twins*, מְלָחָה from מְלָחָה *high-places*, see § 216. 2. a; it is changed to *u* in מִצְאֵי from מִצְאֵי *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, תְּנִיחָה *midst* const. תְּנִיחָה, קִישֹׁת *cups* const. קִישֹׁת, בַּיִת *house* const. בַּיִת, מְנִינֹת *fountains* const. מְנִינֹת, גִּיא *valley* const. גִּיא, pl. גִּיאֹת, § 210. 3. c, const. גִּיאֹת Ezek. 35: 8. Exceptions are rare, גִּנְלָה (according to Kimchi and Baer עִנְלָה) Ezek. 28: 18 *iniquity*, מְדִנֵּי Prov. 19: 13 *contentions*, צִנְאָר *neck* const. צִנְאָר and צִנְאָר *iniquity* const. צִנְאָר.

e. A few nouns of the forms תָּטַל, תָּטַל, תָּטַל have תָּטַל or תָּטַל in the construct instead of תָּטַל, § 61. 1. b, גִּירָה *wall* const. גִּירָה, גִּירָה *robbery* const. גִּירָה, תֵּמֶלֶךְ *thigh* const. תֵּמֶלֶךְ, כָּבֵד *heavy* const. כָּבֵד and כָּבֵד, שֹׁמֵר *shoulder* const. שֹׁמֵר, מְכֻלָּה *uncircumcised* const. מְכֻלָּה and מְכֻלָּה, שֹׁמֵן *smoke* const. שֹׁמֵן and שֹׁמֵן, מְכֻלָּה *side* const. מְכֻלָּה and מְכֻלָּה, מְכֻלָּה *long* is only found in the construct, the corresponding absolute was probably מְכֻלָּה; מְכֻלָּה *helmet* simply shifts its accent in the construct, מְכֻלָּה. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form מְכֻלָּה, מְכֻלָּה *chamber* const. מְכֻלָּה, זֶרַע *seed* const. זֶרַע Num. 11: 7 else-

where *נָטַע*, *נֶטֶע* *plant* const. *נָטַע*, *נֶטֶע* *fetus* const. *שֶׁבַע*, *שֶׁבַע* *seven* const. *שֶׁבַע*, *שֶׁבַע* *nine* const. *הַשֵּׁע*; in like manner *הָבֵל* *vanity* const. *הָבֵל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *צִלְצִל* *tinkling* const. *צִלְצִל* for *צִלְצִל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חָכְמִים* *wise* const. *חָכְמִי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלָכִי*, *שִׁבְטִים* (*שִׁבְט*) *tribes* const. *שִׁבְטִי*, *גִּרְנוֹת* (*גִּרְן*) *threshing-floors* const. *גִּרְנוֹת*, *חֲרָפוֹת* (*חֲרָפָה*) *reproaches* const. *חֲרָפוֹת*, *דִּלְתִּים*, *דִּלְתִּים* or *דִּלְתִּים* (*דִּלְתָּה*) *folding doors* const. *דִּלְתִּי*; yet not invariably *שְׁעָלִים* (*שְׁעַל*) *handfuls* const. *שְׁעָלִי*, *שִׁקְחָה* (pl. *שִׁקְחוֹת*) const. *שִׁקְחוֹת*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, *מְלָכִי*, *מְלָכִי*, *מְלָכִי* not *מְלָכִי* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁרָה* Deut. 3: 17, *חֲסִדִּי* Lam. 3: 22 (in some editions) but *חֲסִדִּי* Ps. 89: 2, *חֲרָפוֹת* Ps. 69: 10, *חֲרָפוֹת* Ezek. 17: 9, *חֲרָפוֹת* Isa. 5: 10, *חֲרָפוֹת* Cant. 8: 6 but *חֲרָפוֹת* Ps. 76: 4; so with grave suff. *חֲרָפוֹת* Gen. 42: 25, 35, *חֲרָפוֹת* Lev. 23: 18 and in some editions *חֲרָפוֹת* Neh. 4: 7. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲרָפוֹת* Isa. 57: 6, *חֲרָפוֹת* Lev. 25: 5, *חֲרָפוֹת* Isa. 58: 3, *חֲרָפוֹת* Gen. 49: 17, *חֲרָפוֹת* Ps. 89: 52, *חֲרָפוֹת* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *חֲרָפוֹת* Gen. 30: 38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus *חֲרָפוֹת* from *חֲרָפוֹת* *lips* but *חֲרָפוֹת* from *חֲרָפוֹת* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *חֲרָפוֹת* but *חֲרָפוֹת*. In the opinion of Ewald *חֲרָפוֹת* Ezek. 7: 24 is for *חֲרָפוֹת* from *חֲרָפוֹת*, and *חֲרָפוֹת* Ex. 26: 23, 36: 28 for *חֲרָפוֹת*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מִרְצָבָה *chariot* const. מִרְצָבָת. The changes in לֶהָבָה *flame* const. לֶהָבֹת pl. לֶהָבוֹת const. לֶהָבוֹת, גַּחְלִים *coals* const. גַּחְלִי are due to the influence of the proximate vowels, § 63. 1; those in הַזִּיּוֹן *vision* const. הַזִּיּוֹן, כִּתְּנֹת *coats* const. כִּתְּנֹת are consequent upon the dropping of Daghesht-forte, § 61. 5; that in אֹהֶלִים (from אֹהֶל) *tents* const. אֹהֶלִי arises from the conversion of a simple into an intermediate syllable, § 18. 3.

### NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כֶּם, כֶּן of the second person are connected with nouns in the singular by a vocal Sh'va, נוּ of the first person plural and הָ of the second fem. singular by Tsere, and הָ, הָ, הָ of the third person by Kamets; הָ is invariably contracted to וְ, rarely written הָ, § 62. 1, and הָ to הָ, § 101. 2.

*a.* There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָרֵא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she has existed*.

*b. First person:* נוּ is in a few instances preceded by Kamets, מִרְצָבָתִי Ruth 3: 2, קִרְיָתִי Job 22: 20.

*Second person.* The final vowel of הָ is occasionally expressed by the vowel letter הָ, יָדְהָ Ex. 13: 16, בִּשְׂמֹכָה Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, עֲבֹדָה Gen. 33: 5, זִפְסָה Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חֲגֹלָה Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written, יָדְהָ Ezek. 5: 12; יָ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, יָדְהָ Jer. 11: 15, בְּהוֹלֵכִי Ps. 116: 19, נִשְׁכֵּר 2 Kin. 4: 7 K'thibh, where the K'tri has נִשְׁכֵּר. Sometimes the distinction of gender is neglected in the plural and כֶּם is used in place of the feminine כֶּן, אֲבִיכֶם Gen. 31: 9, אֲנִיכֶם Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, יָמֵיכֶם Ezek. 23: 49.

*Third person.* The connecting vowel before הָ and הָ is occasionally *e*, לְמִינֵהוּ Gen. 1: 12, פִּילִגְנֵהוּ Judg. 19: 24, מִטֵּהוּ Nah. 1: 13, אִיֵּהוּ Job 25: 3, so רִגְהוּ from רָגַע and מִרְצָהוּ from מִרְצָע and frequently with nouns in הָ.

מְרֹאֶה and מְרֹאֶה from מְרֹאֶה, מְרֹאֶה from מְרֹאֶה, מְרֹאֶה from מְרֹאֶה; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מְרֹאֶה 2 Chron. 34: 5 K'thibh, where the K'ri has מְרֹאֶה; it is once found in the fem. plural מְרֹאֶה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶהֱלֶה Gen. 12: 8, שִׁירָה Ps. 42: 9, בָּלָה Jer. 2: 21, so several times in the K'thibh עִירָה, כִּוְרָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נִסְכָּה Lev. 23: 13, שִׁלְשָׁה 2 Kin. 9: 25, הַבֹּאֲתָה Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שִׁעָרָה Lev. 13: 4, הִנָּחָה Num. 15: 28, or by a Massoretic note in the margin, אֶהֱנִיחָה Isa. 23: 17. 18 for אֶהֱנִיחָה; once נ is substituted for ה, בָּלָה Ezek. 36: 5. The longer forms of the plural suffixes הָם, הֶן are rarely affixed to nouns in the singular, לְבָרְהֶן Gen. 21: 28, מִלְּבָרְהֶן Ezek. 13: 17, שְׁבוּיָהֶן Ezek. 16: 53, or with the connecting vowel Kamets, בָּעֲרָהם 2 Sam. 23: 6, or with ה appended, בָּעֲרָהֶן 1 Kin. 7: 37, הוֹלִיכָהֶן Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְהֶן Gen. 21: 29, בָּעֲרָהֶן Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, הָם or הֶן being used for the feminine, בָּלָהם Cant. 4: 2, 6: 6 for בָּלָהֶן, יִרְדָּהָם Job 1: 14 for יִרְדָּהֶן.

*c.* The nouns אָב father, אָח brother, פֶּה mouth take the ending י. before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too הָם father-in-law הַמֵּי־יָדָה, הַמֵּי־יָדָה; י. of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּא of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִירָהוּ, אָחִירָהוּ, פִּירָהוּ. In הוּא Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with הוּא the third masculine י, § 62. 2.

*a.* In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, הַמִּנְחָה 2 Kin. 6: 8 for הַמִּנְחָה, הַמִּנְחָה Ps. 132: 12 for הַמִּנְחָה, הַמִּנְחָה Deut. 28: 59 for הַמִּנְחָה, הַמִּנְחָה Ezek. 16: 52 for הַמִּנְחָה, הַמִּנְחָה and הַמִּנְחָה, הַמִּנְחָה Ps. 74: 4, הַמִּנְחָה, הַמִּנְחָה, הַמִּנְחָה. On the other hand, suffixes proper to plural nouns are occasionally



appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, תַּשְׁאֲרִי Lev. 5: 24, הַחֲפָאִיךָ Ps. 9: 15, שְׁנֵאֲרֵיךָ Ezek. 35: 11, נִצְנָתֶךָ Isa. 47: 13.

b. The vowel-letter ך is not infrequently omitted after plural and dual nouns, הַרְבֵּיךָ Ex. 33: 13 for הַרְבֵּיךָ, הַרְבֵּיךָ Ps. 134: 2 for הַרְבֵּיךָ, כִּרְרִי Ex. 32: 19 K'thibh (K'ri כִּרְרִי), עֲבָדֶיךָ 1 Sam. 18: 22 K'thibh (K'ri עֲבָדֶיךָ), גִּירָתְךָ Gen. 10: 5 for גִּירָתְךָ, תַּלְבָּתְךָ Gen. 4: 4 for תַּלְבָּתְךָ.

c. *Second person.* The vowel ך remains unchanged before the fem. sing. ך in אֲשֶׁרְךָ Eccl. 10: 17 and with ה appended: נִלְאָצְכָה Nah. 2: 14. Sometimes, as in the full pronoun, ך is appended to the fem. sing. suffix and ה to the plural, הַחֲלֹאֲכִיךָ Ps. 103: 3, הַחֲלֹאֲכִיךָ ver. 4, כְּהִיְלֹכְכָה Ezek. 13: 20.

*Third person.* The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּלֵיךָ Nah. 2: 4 for גְּבוּלֵיךָ, הַיְרֵיךָ Hab. 3: 10, עֵינֵיךָ Job 24: 23; *chū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* וְהִי which is found once in the Targum Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaic. The final *a* of the fem. sing. is once represented by א, אֲשֶׁרְךָ Ezek. 41: 15. In a few instances ה is appended to the plural of either gender, אֲשֶׁרְכֶם Ezek. 40: 16, גִּירָתְכֶם Ezek. 1: 11, and ו to the abbreviated masc. ך, אֲשֶׁרְכֶם Deut. 32: 37, וְהֵאֱחָבֶם ver. 38, פְּרִיבֶם Job 27: 23, פְּרִיבֶם Ps. 11: 7.

### 3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	ך	ך	ו	ה	כו	כָּם	כָּן	ם	ן
Dual and } Plur. Nouns	י	יך	יך	יך	יך	יכו	יכָּם	יכָּן	יכָּם	יכָּן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, כָּם, כָּן, כָּה, כָּה shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְךָ heart, לִבְכֶם your heart, לִבְכֶם their hearts; שִׁפְהָ lip du. שִׁפְתֵיכֶם pl. שִׁפְתֵיכֶם their lips.

a. blood becomes בֶּדָם and יָד hand, §§ 58. 2, 63. 2. a.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with



the exception that in the singular the ending **ל** becomes **ר** in consequence of the change from a mixed to a simple syllable, § 59, **שִׁפָּה** *lip*, **שִׁפָּתוֹ** *his lip*, **שִׁפְתָּם** *their lip*, **שִׁפְתוֹתֶיהָ** *thy lips*, **שִׁפְתוֹתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **מִשְׁפָּחָה** const. **מִשְׁפָּחָהּ** suf. **מִשְׁפָּחָהּ**. If two consonants have coalesced in the final letter, it will receive Daghesch-forte agreeably to 6, **בָּתוֹ** from **בֵּת**, **אֲמָתוֹ** from **אֲמָתָה**; **מִבְּעֵתָהּ** 1 Sam. 16: 15 from the fem. of **מִבְּעֵת**, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **נֶבֶלְהִי** Isa. 26: 19 from **נֶבֶלָה** but **נֶבֶלְהֶהּ**, **נֶבֶלְהֶוּ**; **רִפְאִי** Cant. 2: 10 from **רִפָּה** const. **רִפָּח**; so **אֲלֵהִי**, **גִּדְרֵהִי**, **וְהִדְרֵהִי**, **שְׁבַעְתִּיכֶם** but const. **שְׁבַעְתָּ**, comp. **מִיָּהִם** const. **מִיָּהּ**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵבָב** *heart*, **לֵבָבִי** *my heart*, **לֵבָבְךָ** *thy heart*, **לֵבָבֵינוּ** *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before **ה**, **כֶּם**, **כֶּן**, e. g. **מִשְׁדָּשָׁם**, **מִשְׁדָּשָׁם**, or with a guttural to Pattahh, **אֲהַבְךָ**, **אֲהַבְתָּ**, though with occasional exceptions, **אֲהַבְתָּ** Isa. 22: 21, **שִׁנְיָהּ** 1 Sam. 21: 3, **בִּסְאָהּ** from **בִּסָּא**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **שָׁמוֹ** from **שָׁם** plur. **שָׁמוֹת**, **בָּנוֹ** from **בֵּן** plur. **בָּנִים** but **בָּנוֹי**, **גִּידְךָ**, **גִּידְהֶם**, **רִשְׁתָּ**, **רִשְׁתֶּם** Ezek. 5: 7 from **רִשׁוֹן** is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **שִׁפְתָּי** *my lips*, **שִׁפְתֵּינוּ** *our lips*, **אָזְנִי** *my ears*, **אָזְנֵינוּ** *our ears*; **קַרְנִים** and **קַרְנֵים** *horns*, **קַרְנִי** and **קַרְנֵי** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **ה**, § 210, **מֶלֶךְ** *king*, **מֶלֶכִּי** *my king*, **מֶלֶכְךָ** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יֹדְקָהּ** *sucker*, **יֹדְקָתוֹ** *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be **ר** or **שׁ** it usually becomes Seghol e. g. **חִלְכִּי**, **חִלְכֶּךָ**, **חִלְכֵּנוּ** and **חִלְכֵּם** retain the Seghol of the first syllable. Hholem is commonly shortened to **ו**, but in a few instances to **וּ**, **קִמְצוֹ**, **קִמְצוֹ** and **קִמְצוֹ**, **בִּסְרִי** and **בִּסְרֵנוּ** irregularly take Hhirik before **י** 3 pers. suf. **הִצְנֵנוּ** but **הִצְנִי**. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before ה, and כם, is changed into the corresponding short vowel, גִּשְׁלוֹ, גִּשְׁלָהּ. When the first radical has Hholem in the absolute, Ihateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פִּתְּלוֹ and פִּתְּלָהּ from פִּתֵּל Hos. 13: 14, with Daghes-forte separative, קִבְּלִי Ezek. 26: 9, קִבְּלִי 1 Kin. 12, 10, סִבְּבוּ Isa. 9: 3, סִבְּבוּ Jer. 4: 7; *garment* has בִּגְדִי, בִּגְדָהּ instead of בִּגְדִי, בִּגְדָהּ.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינִי from עֵין *eye*, מוֹתִי from מוֹת *death*; but יְנוּרָה Gen. 49: 11 from יָנוֹר *young ass*, שִׁירָה Isa. 10: 17 from שִׁיר *thorn*, עֲוֹנִי Ezek. 18: 26, 33: 13 from עָוֹן *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרִי from פָּר, חָלִי from חָל; so Vav שָׁלוֹי, מִדְּרוֹם.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, דְּבָשִׁי from דָּבַשׁ, נִשְׁכָּמִי from נִשְׁכַּם, but כְּבִישִׁי from כָּבַשׁ, פְּלִיָּהּ from פָּלִי, שִׁבְיָהּ from שָׁבַע, שִׁבְיָהּ from שָׁבַע, שִׁבְיָהּ from שָׁבַע, שִׁבְיָהּ from שָׁבַע. By a like transposition עֲנִיָּהּ Ezek. 36: 8 is for עָנִיָּהּ from עָנִי.

d. The noun אֲשֵׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרֶיךָ, אֲשֵׁרֵי, אֲשֵׁרֵינוּ not אֲשֵׁרֶיךָ, אֲשֵׁרֵי, אֲשֵׁרֵינוּ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghes-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, אֲתָנִים and אֲתָנִי from אֲתָן (root אֲתָן), בִּתְּתָם from בִּתָּ (בִּתָּהּ), אֲתָנִים from אֲתָנִים (pl. אֲתָנִים).

a. אֲשֵׁיבִי *lattice*, בִּרְתָּבִי *garden*, מִשְׁכָּבִי *refuge*, which do not occur in the plural, take Daghes-forte before suffixes; שִׁבְיָהּ has in the plural שִׁבְיָהּ but before suffixes שִׁבְיָהּ, שִׁבְיָהּ, שִׁבְיָהּ (root שִׁבְיָהּ) *base* has בָּשִׁי, בָּשִׁי. Pattahh becomes Ilhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from כָּף roots, חֹתָ *fear*, בִּגְדִי *garment* (בִּגְדִי and בִּגְדִי), בָּשִׁי *basin*, מִשְׁכָּבִי *morsel*, צֶדֶק *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghes, comp. § 209. 2. a, הִדְרִי Jer. 17: 3, הִדְרִי Ps. 30: 8, הִדְרִי Gen. 14: 6 from הִדָּר, צִלְּוִי Job 40: 22 and צִלְּוִי from צִל, שִׁבְיָהּ Ezek. 16: 4 and שִׁבְיָהּ Cant. 7: 3. Once Daghes-forte is resolved by the insertion of נ, מִשְׁכָּבִי Isa. 23: 11 for מִשְׁכָּבִי, § 54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, § 211. 1, שָׂדֵי *field*, שָׂדֵי, שָׂדֵי; מִקְנֵי *cattle*, מִקְנֵי, מִקְנֵי.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ׀ is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיָהּ Isa. 22: 11, מַפְסֵיָהּ Hos. 2: 16, נֹשִׂיָהֶם Isa. 42: 5, שֶׁהָ *sheep* becomes שֵׁהָ or שִׁהָ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

### A. MASCULINE NOUNS.

#### DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before הָ, כֶּם, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

#### DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זִבְרֹן.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as **יִצְיָר** or a short vowel in a mixed syllable as **מִיָּבֵה**. The few words in which Kamets in the ultimate is unchangeable as **בְּהֵב**, **מִנָּח**, **קָצָה** § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes **־** or **־ֿ** before **ה**, **כֶּם** and **כֵּן**, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final **ה־** (accented).

These nouns are from **ל"ה** roots; **ה־** becomes **הֶ** in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from **ע"ע** roots and shorten their last vowel (if long) before the doubled letter.

*a.* The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from **ל"ה**, and a large proportion of 5 are from **ע"ע** roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

## B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הַ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיס and סִיסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

## PARAGOGIC VOWELS.

§ 222. The termination יַ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בְּנֵי, מְלִאֲחֵי Isa. 1:21 for מְלִאֲחֵי, רְבִיעֵי Lam. 1:1 for רְבִיעֵי, מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּילֵי, חֲיָיו Gen. 1:24 for חֲיָיו. This occurs chiefly in poetry and is regarded as an



archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

*a*. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתְשֻׁלַּח *Methuselah*.

§ 223. 1. The unaccented vowel הַ, added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֹכְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהָרָה *to the mountain*, whence it is called *He directive* or *He local*. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גֵּרָנָה from גֶּרֶן, מִדְּבָרָה from מִדְּבָר, מִדְּבָרָה 1 Kin. 19:15 from the construct state מִדְּבָר.

*a*. *He directive* is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective תָּלִיל *profane* in the peculiar phrase תָּלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַבִּימָה 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁיתָה Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לַמְּזֻלָּה 2 Chron. 31: 14 *to the east*, לְשֵׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

*b*. The ending הַ rarely receives the accent מִזְרֵחָה Deut. 4: 41; in פָּנֶה אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרָה Gen. 14: 10 and פָּנֶה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, לָהּ 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. *Paragogic הַ* is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

## NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרִי	עֶשְׂרֹת	עֶשְׂרִי	עֶשְׂרִי

*a.* אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָדָה, § 54. 2, but in pause אֶחָה; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתֵּי is for שְׁנַיִם; for the Daghes in ת see § 22. *b*; this is once omitted after Daghes-forte, בְּשֵׁתִי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתִּים *fourfold*, שִׁבְעַתִּים *sevenfold*.

שְׁבַע occurs once with a paragogic syllable, שְׁבַעֲנָה Job 42: 13, and once with a suffix in the form שְׁבַעֲתָם 2 Sam. 21: 9 K<sup>r</sup>i.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

*a.* An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אַחַת עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי
Twelve	{ שְׁנַיִם עָשָׂר שְׁלֹשָׁה עָשָׂר	שְׁנַיִם עֶשְׂרִי שְׁלֹשָׁה עֶשְׂרִי
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִי
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּעָה עֶשְׂרִי
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִישָׁה עֶשְׂרִי
Sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרִי
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעָה עֶשְׂרִי
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרִי
Nineteen	תְּשֻׁעָה עָשָׂר	תְּשֻׁעָה עֶשְׂרִי

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*. R. Jona thought it to be an abbreviation for עָשָׂר עֶשְׂרִי next to *twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from קָשָׁה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. קִשְׁלָה Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשְׁתַּיִם *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רְבֹואִים or שְׁתַּיִם *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רְבֹאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שֵׁשִׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית., occasionally in יָה.

a. There are two examples of the orthography ראִישׁוֹן Josh. 21: 10, Job 15: 7, and one of רִישׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבְעַת *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרִית *one tenth*.

### PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

*a.* No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32: 6, though editions vary; three are combined in בָּשָׁל Eccles. 8: 17.

### THE ARTICLE.

§ 230. 1. The Definite Article (הַ הַיִּדְיָה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

*a.* As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.



The Arabic article is supposed to be found in the proper name אֶלְכֹדָר Gen. 10: 26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְקִים Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesheforte may be omitted except from the aspirates, § 25, הַיָּאֵר, הַבְּרָכָה but הַמְּדַבֵּר.

a. Daghesheforte though usually omitted in this case is occasionally retained e. g. הַמְּשַׁנֵּה 2 Kin. 9: 11, הַמְּצַרְהֵימִים Jer. 6: 2, הַמְּצַרְהֵימִים Ex. 8: 1 but הַמְּצַרְהֵימִים ver. 2, הַיְּעֲבִירִים Judg. 8: 15, הַיְּעֲבִירִים 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesheforte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and הֵ, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַאֲחֵל, הַחֵר, הַעֵט Gen. 15: 11, הַחֶשֶׁן but הַחֶשֶׁן, הַחֵי, הַחֵי, הַחֵי Jer. 12: 9.

a. The article very rarely has Kamets before ה, הֵ, הֵ Gen. 6: 19, הַחֵמִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַאֲסָפָה Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַחֵר, הַחֵר, הַחֵר, הַחֵר, הַחֵר, הַחֵר.

a. This change very rarely occurs before א, הַאֲבִיר Mic. 2: 7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחֵר.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַר, הָעָם, so הָאֵרֶץ *earth* but הָאֵרֶץ. The plurals of אֶתֶל *tent* and קֹדֶשׁ *holiness* without the article are אֶתֶלִּים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article אֶתֶלִּים Gen. 25: 27, קֹדֶשִׁים Ex. 26: 33, § 210. 3. b. קַאֲרִי *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַקַּאֲרִי Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּהֲשִׁימִים for בְּהִשְׁמִיִּם, see § 232. 5.

### HE INTERROGATIVE.

§ 231. 1. The letter ה (הַא הַשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הַנֵּלֶךְ *shall we go?* הַלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוֹזֵבָה Gen. 34: 31, הַלְמַעֲנֹךְ Job 18: 4, הַצֹּרִי Jer. 8: 22.

*a.* The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַרְדֵּתָם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, הַלֵּךְ Gen. 17: 17, הַבְּצִי־תָהּ 18: 21, Methagh, § 45. 2, הַמְנִיעַ Judg. 9: 2, הַשְׁמִי־ךָ Job 38: 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27: 38.

*b.* He interrogative has Pattahh and Daghesh-forte in one instance before a letter with a vowel of its own, הַיֵּיבֵב Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הַאֵלֶּךְ Ex. 2: 7, הַאֲשֹׁר 2 Kin. 6: 22, הַהִימִיר Jer. 2: 11, הַחַיִּי Hag. 1: 4, הַחֲפֹץ Job 22: 3.

*a.* There are a few examples of He interrogative with Kamets before א, הַאֲשִׁי Num. 16: 22, Neh. 6: 11, הַאֲחָם Judg. 6: 31, הַאֲפָרָתִי 12: 5, הַיִּהוָה Jer. 8: 19 (in some editions) pointed as if before אָרָץ: so too most probably הַאֲדָם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמִיר Ezek. 28: 9, הַהִירָהּ Joel 1: 2, הַהֲכָם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

*a.* This rule does not apply to Resh, הַרְפָּה Num. 13: 18, הַרְאִיָּה 1 Kin. 20: 13.

### INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלָל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמַשֵּׁל for לְמַשֵּׁל, פְּדָבֵר for פְּדָבֵר, in which Yodh quiesces בִּיהוּלָהּ, פִּיקוֹד.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, פֶּתַח, פִּתּוּל, פִּתּוּל, פִּתּוּל.

a. Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לְאָסֵר Ps. 105: 22, לְחַלֵּב Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, בְּאֲדָנָי, בְּאֲדֹנָי, בְּאֲדֹנָיָהּ, בְּאֲדֹנָיָהּ for בְּאֲדֹנָיָהּ the Seghol lengthened to Tseré in the simple syllable, בְּאֲדֹנָי but בְּאֲדֹנָיָהּ but בְּאֲדֹנָיָהּ. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, יְהוָה Gen. 4: 3, יְהוָה Ps. 68: 21.

*b.* In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, פֶּאֱסֵר Isa. 10: 13 for פֶּאֱסֵר בְּתִלְוֹן Eccles. 2: 13 for בְּתִלְוֹן, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶּה, בְּזֹאת, לְנֶפֶשׁ.

[illegible]

5. Before the article its ה is rejected and the vowel given to the preposition, כְּתִיבָהּ for כְּתִיבָהּ, לְאֶרֶץ for לְאֶרֶץ, בְּהַרִּים for בְּהַרִּים.

a. ה remains eight times in בְּהַיּוֹם e. g. Gen. 39: 11; also in such individual instances as בְּהַשְׁמִים Ps. 36: 6, בְּהַיְהִיָּה Neh. 9: 19, בְּהַחֲכָם Eccles. 8: 1, בְּהַחֲכָם Ezek. 40: 25, לְהַחֲכָם 1 Sam. 13: 21, לְהַחֲכָם Neh. 12: 38, לְהַחֲכָם

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְצִיחַ 29: 27, לְהַגְדִּיר Ezek. 47: 22, לְהַגְדִּיר Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְהַשְׁבִּיר Am. 8: 4 for לְהַשְׁבִּיר, לְהַשְׁבִּיר Prov. 24: 17 for לְהַשְׁבִּיר.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesth-forte, מִן לְהַגְדִּיר for מִן לְהַגְדִּיר. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן הַיָּם for מִן הַיָּם, but מִן הַיָּם 1 Sam. 12: 23; מִן הַיָּם, מִן הַיָּם, but מִן הַיָּם.

a. If the first letter of the word have Sh'va, Daghesth-forte may be omitted. This is occasionally the case even when it is an aspirate מִן הַיָּם Judg. 8: 2, מִן הַיָּם Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִן הַיָּם 2 Chron. 20: 11, מִן הַיָּם Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִן הַיָּם, מִן הַיָּם, מִן הַיָּם. מִן is sometimes poetically lengthened to מִן, and once has the form of a construct plural, מִן Isa. 30: 11.

§ 234. These prepositions are combined with the nominal suffixes in the following manner:

## SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמֶּךָ	מִימְךָ, מִימְךָ
2 f.	בְּךָ	לְךָ	—	מִימְךָ
3 m.	בוֹ	לוֹ	מִמּוֹהוּ	מִימּוֹהוּ, מִימּוֹהוּ, מִימּוֹהוּ
3 f.	בָּהּ	לָהּ	מִמּוֹהָ	מִימּוֹהָ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמּוֹנוּ	מִימּוֹנוּ
2 m.	בָּכֶם	לָכֶם	מִמּוֹכֶם, מִמּוֹכֶם	מִימּוֹכֶם
2 f.	בָּכֶן	לָכֶן	—	מִימּוֹכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	מִמּוֹהֶם, מִמּוֹהֶם	מִימּוֹהֶם, מִימּוֹהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִימּוֹהֶן

a. The syllable נו inserted between כ and the suffixes, and which is in

poetry sometimes added to **ב**, **כ** and **ל** without suffixes to convert them into independent words, **בְּכוֹ**, **כְּכוֹ**, **לְכוֹ**, is commonly thought to be related in its origin to the pronoun **כֹּה** *what*, so that **כְּכוֹנִי** would in strictness denote *like what I am*, i. e. *like me*. The preposition **מִן**, with the exception of some poetical forms, reduplicates itself before the light suffixes, **מִמֶּנִּי** = **מִמֶּנִּי**. Comp. a similar reduplication of a short word, **מִימִי** or **מִי** construct of **מַיִם** *water*.

### VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by **ו** prefixed with Sh'va, **וְהָאֵלֶּךְ**, **וְהָאֵלֶּךְ**. Before one of the labials **ב**, **בּ**, **פ**, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, **וּבְיָדָיו**, **וּמִלְכָּם**. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, **וְיָדָיו**, **וְיָנֻחָם**. Before a guttural with compound Sh'va it receives the corresponding short vowel, **וְאֵלֶּיךָ**, **וְהָלַךְ**. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, **וְלֹא תִהְיֶה** Gen. 1: 2, **וְלֹא תִהְיֶה** 2: 9, **וְלֹא תִהְיֶה** 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, **וְהָאֵלֶּךְ** Gen. 2: 12, **וְהָאֵלֶּךְ** Ezek. 26: 21, **וְהָאֵלֶּךְ** 1 Kin. 13: 7, **וְהָאֵלֶּךְ** Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms **וְהָיָה**, **וְהָיָה**, **וְהָיָה** 2 plur. preterite and imperative of the verbs **הָיָה** *to be* and **חָיָה** *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, **וְחָיֶה**, **וְחָיֶה** for **וְחָיֶה**.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, **וְנִצְּרָה** Gen. 32: 16, **וְנִצְּרָה** Job 4: 2. **א** quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in **אֲדֹנָי** *master* when connected with singular suffixes, **אֲדֹנָי** *Lord* and **אֲדֹנָי** *God*, **וְאֲדֹנָי**, **וְאֲדֹנָי** the Seghol being lengthened to Tsere in the simple syllable. Hence also **וְיָהוָה** when **יהוה** has the vowels of **אֲדֹנָי**. A very few instances occur in which **א** with Patahh and **י** with Hhirik give up their vowel to Vav conjunctive and become quiescent, **וְאֲנִשְׁרָה** Zech. 11: 5 for **וְאֲנִשְׁרָה**, **וְיִקְלָה** Jer. 25: 36 for **וְיִקְלָה**.



d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, וְלֵב וְלֵב וְלֵב Lev. 7: 23, וְלֵב וְלֵב וְלֵב Deut. 2: 10. 21, and even the last two וְלֵב וְלֵב Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וְלֵב Gen. 44: 9. 22. 31, וְלֵב Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְלֵב Isa. 26: 19, the first vowel of וְלֵב being as usual assimilated to a preceding Kamets, § 63. 2. b.

## SEPARATE PARTICLES.

### ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun הֵּ, of which probably שָׁ is originally only a modification (comp. the relative use of הֵּ, § 73. 1), is plainly connected with אֵז *at that time* and שָׁם *in that place*.

### 2. Derivative adverbs are formed

(1.) By affixing the terminations ם or ם', § 201. e, אֲמָנָם and אֲמָנָם *truly* from אֱמֶן *truth*, הֵנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאָם *suddenly* from פָּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָדָּךְ *surely, only* from אֲדָכָן.

(3.) By composition, as בִּיהַיָּה *why?* from בֵּה רֵיחַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מֵעַלָּה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, כִּי־אֵד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵפֶס *no*

more prop. *cessation*; with a preposition, **בְּיָאֵר** *exceedingly*, **לְבַד** *apart* prop. *to separation*, or a suffix **יָהֵר** *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, **וַיֵּטֵב** *well* prop. *recte faciendo*, **הַרְבֵּה** *much*, **בִּיהָר** *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, **טוֹב** *well*, **מְלֵא** *fully*, **רִאשׁוֹנָה** *at first*, **שְׁנִיָּת** *the second time*, **רַבָּה** and **רַבַּת** *much*, **יְהוּדִית** *in Jewish* i. e. *Hebrew*, **אַרְמִיָּה** *in Aramæic*, **נִפְלְאוֹת** *wonderfully*.

(4.) Pronouns, **זֶה** *here, now* prop. *this place, this time*, **הֵנָּה** *hither* prop. *to these places*, with a preposition **כֵּן** *thus* prop. *according to it*, **כֵּן** *so* perhaps for **כִּיֵּן** *according to these things*, though others explain it as an adverbial of the participle **כֵּן** *right, true*, **כֵּן** *here* probably for **בּוֹ** *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal suffixes, as **הֵן** or **הִנֵּה** *behold*, **עוֹד** *yet*, **אֵי** *where*, to which may be added **אֵין** *there is not* prop. *non existence* and **יֵשׁ** *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with **נ** epenthetic. Thus

1. **הִנֵּה**. *First person* **הִנֵּנִי**, **הִנֵּנִי** and **הִנֵּנִי**; **הִנֵּנִי** and **הִנֵּנִי**. *Second person* masc. **הִנֵּךְ** once **הִנֵּכָה**; **הִנֵּכֶם**, fem. **הִנֵּךְ**. *Third person* **הִנֵּו** and **הִנֵּהוּ**; **הִנֵּם**.

2. **עוֹד**. *First person* **עוֹדֵנִי** and **עוֹדִי**; once with *plur.* **עוֹדֵנִי** Lam. 4: 17 K'ri. *Second person* masc. **עוֹדְךָ** fem. **עוֹדְךָ**. *Third person* masc. **עוֹדָנִי**, **עוֹדָם** fem. **עוֹדָה**.

3. **אֵי**, *Second person* **אֵינֶכָה**. *Third person* **אֵיוֹ**, **אֵיֶם**.

4. **אֵין**. *First person* **אֵינֵנִי**. *Second person* masc. **אֵינְךָ**, **אֵינְכֶם**, fem. **אֵינְךָ**. *Third person* masc. **אֵינֵנִי**, **אֵינֶם** and **אֵינֵמוֹ** fem. **אֵינְהָ**.

5. **יֵשׁ**. *Second person* **יֵשְׁךָ**, **יֵשְׁכֶם** and **יֵשְׁכֶם**. *Third person* **יֵשְׁנִי**.

## PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרֵי *behind, after* אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעֵד *through*, זֶלֶת *except*, עַל *on account of*, מִלְּפָנֶיךָ or מִלְּפָנֶיךָ *over against*, נֶגֶד *in presence of*, נֶחֱמָה *in front of*, בְּעֵד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָיִךְ *from after*, מֵאִתּוֹ *and* מִלְּפָנֶיךָ *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְנֶגֶד *and* לְנֶחֱמָה *before*, אֶל-מִלּוֹךְ *toward*.

(2.) A preposition and a noun לְבַד *and* מִלְּבַד *besides* from בַּד *separation*, לְבָנִי *before* and מִשְׁבֵּל *from before* from מִשְׁבָּל *face*, בְּגִלָּל *and* בְּעֵבֶר *for the sake of*, בְּיָד *by* prop. *by the hand of*, אֶל-עֵבֶר *beyond*, מֵעֵבֶר *from beyond*, לְעִמָּת *in conjunction with*, עַל-עֵבֶר *and* עַל-עֵקֶב *on account of*, לְפִי *and* לְפָנֶיךָ *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאָה *toward* prop. *to meet*.

(4.) A preposition and an adverb, בְּלֹא-עֵד *and* מִבְּלֹא-עֵד *without* from בַּל *not* עַד *unto*, מֵיְהִלָּה *beyond*, בְּבִלְיָ *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֵצֶל *beside me*, זֶלֶת *except*, אַחֲרֵי *after*, אֶל *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֵצֶלָם, אֵצֶלָם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶךָ, בֵּינֵנוּ *and* בֵּינֵנוּ, בֵּינֵנוּ, בֵּינֵנוּ.

a. The plural form אֲחֵרֵי occurs without suffixes more frequently than אֲחֵרִי, אֲחֵרֵי, אֲחֵרֵי, אֲחֵרֵי also occur in poetry; עֲמִיר from the absolute עֲמִיר, which appears only in this single form, is used as an alternate of עֲמִיר from עִם with and the 1 pers. sing. suffix.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתְּךָ 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix תַּחַתְּךָ Gen. 2: 21; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתָּם.

§ 240. The preposition אֵת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֵתִי, אֵתְךָ, אֵתְךָ (once אֵתְךָ Isa. 54: 10), אֵתְכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֹת, thus אֹתִי, אֹתְךָ, אֹתְכֶם rarely אֹתְךָ, אֹתְכֶם (rarely אֹתְךָ) and אֹתְךָ.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתִי, אוֹתְךָ.

### CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוּ *or*, אֲדָּה *also*, אֲדָּה and לוּ *if*, אֲשֶׁר and כִּי *that*, *because*, כֵּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אֲדָּה כִּי *but*, אֲדָּה כִּי *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as כִּי אֲשֶׁר *as*, אֲשֶׁר לְבַעַן *in order that*, יֵכֵן אֲשֶׁר and יֵקָב אֲשֶׁר *because*, עַד כִּי *until*, כִּי תַחַת *because*.

(3.) An adverb with a preposition or conjunction, בְּטֶרֶם *before*, לְבֵן or עַל-לֵבֵן *therefore*, לֹא-כִּי *unless* from לוּ *if* לוּ *not*.

## INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as  
 אָה, אוֹה, אֶהָה *ah! oh!* אֶהָה *aha!* הוֹי *ho! woe!* אוֹי, אוֹיָה, אֶבֹי, אֶבֹיָה *woe! alas!* הֶס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections,  
 הָבֵה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִיֵה *behold!* prop. a demonstrative adverb, הֵלֵיָה *far be it!* בִּי *pray:* from בִּיעִי *entreaty*, נָא *now! I pray thee!*

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# I. PARADIGM. PERSONAL PRONOUNS, § 71.

## SINGULAR.

## PLURAL.

1. I	אֲנִי, אַנְכִּי	We	אֲנֵנוּ, נִחְנֵנוּ, אֶנְחֵנוּ
2. { Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתֶּנָּה, אַתֶּנָּה
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא, הִיא	They <i>f.</i>	הֵנָּה, הֵנָּה

## SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs	With Sing. Nouns	With Dual and Plur. Nouns
<i>c.</i> נִי, י, נִי	נִי, נִי	נִי (נִי)	נִי, נִי
<i>pl.</i> נו, נו	נו, נו	נו (נו)	נו, נו
<i>m.</i> ה (ה), (ה) (ה)	ה (ה), (ה)	ה (ה)	ה (ה), (ה)
<i>pl.</i> כם	כם	כם	כם, כם
<i>f.</i> ה (ה), (ה) (ה)	ה, ה, ה	ה	ה, ה
<i>pl.</i> כן	כן	כן	כן, כן
<i>m.</i> הו, הו, הו	הו, הו, הו	הו (הו)	הו (הו), הו (הו)
<i>pl.</i> מ (מ), (מ) (מ)	מ, מ, מ	מ	מ, מ
<i>f.</i> ה, ה, ה	ה, ה, ה	ה	ה, ה
<i>pl.</i> ה (ה), (ה) (ה)	ה, ה	ה	ה, ה

## DEMONSTRATIVE, § 73.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. ה (ה), (ה)	זאת (זו, זו) <i>this</i> .	PLUR. אֵל, אֵלָּה <i>these</i> .

## RELATIVE, § 74.

אֲשֶׁר *who* or *which*; abbreviated form ·שְׁ (שְׁ, שְׁ, שְׁ)

## INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever*. מַה (מה, מה) *what?* or *whatever*.

II. PARADIGM OF

		KĀL.	NIPHAL.	PIEL.	PUAL.
PERF. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 m.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
IMP. (IMPF.)	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אִקְטֹל	אִקְטֹל	אִקְטֹל	אִקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS, § 81.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁחַט
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁחָהּ
הִקְטִילָם	הִקְטִילָם	הִתְקַטְּלָם	קָטְלָם	שָׁחָם
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטְלָתִי	שָׁחָתִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְלוּ	שָׁחוּ
הִקְטִילָתֶם	הִקְטִילָתֶם	הִתְקַטְּלָתֶם	קָטְלָתֶם	(שָׁחָלָתֶם)
הִקְטִילָתָן	הִקְטִילָתָן	הִתְקַטְּלָתָן	קָטְלָתָן	(שָׁחָלָתָן)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְלֶנּוּ	שָׁחֲלֶנּוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַל	שָׁחַט
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁחַט
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹל	יִשָּׁחַט
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשָּׁחַט
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשָּׁחַט
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטֹלִי	תִּשָּׁחַטְלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטֹל	אִשָּׁחַט
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטֹלוּ	יִשָּׁחוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטֹלְנָה	תִּשָּׁחֲלְנָה
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטֹלוּ	תִּשָּׁחוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטֹלְנָה	תִּשָּׁחֲלְנָה
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטֹל	נִשָּׁחַט
הִקְטִיל		הִתְקַטֵּל	קָטַל	
הִקְטִילִי		הִתְקַטְּלִי	קָטְלִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְלוּ	
הִקְטִילְנָה		הִתְקַטְּלְנָה	קָטְלְנָה	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

### III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
				קָטַלְתְּוּ	
3 fem.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּהּ	קָטַלְתָּה
				קָטַלְתְּהוּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
	קָטַלְתָּנִי			קָטַלְתָּוּ	
2 fem.	קָטַלְתִּינִי	—	—	קָטַלְתִּיהוּ	קָטַלְתִּיהָ
				קָטַלְתִּיוּ	
1 com.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיהוּ	קָטַלְתִּיהָ
PLUR. 3 com.	קָטַלְנוּנִי	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
1 com.	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
INFINITIVE.					
	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
	קָטַלְנִי				
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּה
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתְּוּ	יִקְטַלְתָּה
PLUR. 3 masc.	יִקְטַלְנוּנִי	יִקְטַלְנוּךָ	יִקְטַלְנוּךָ	יִקְטַלְנוּהוּ	יִקְטַלְנוּהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
HIPHIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקְטִילְנִי	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתָּהוּ	הִקְטִילְתָּה

VERBS WITH SUFFIXES, § 101.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּהֶנּוּ	קָטְלוּתְכֶם	קָטְלוּתְנָהּ	קָטְלוּחֶם	קָטְלוּתָהּ
קָטְלוּתָנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָהּ
קָטְלוּתָיִנּוּ	—	—	קָטְלוּתָיִם	קָטְלוּתָיָהּ
—	קָטְלוּתְיָכֶם	קָטְלוּתְיָנָהּ	קָטְלוּתָיִם	קָטְלוּתָיָהּ
קָטְלוּהֶנּוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
קָטְלוּתָיִנּוּ	—	—	קָטְלוּתָוּם	קָטְלוּתָוָהּ
—	קָטְלוּנְכֶם	קָטְלוּנָהּ	קָטְלוּנֶם	קָטְלוּנָהּ
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
יִקְטְלוּ } יִקְטְלוּנָהּ יִקְטְלוּהֶנּוּ	יִקְטְלוּכֶם	יִקְטְלוּנָהּ	יִקְטְלוּם	יִקְטְלוּהָ
	יִקְטְלוּתְכֶם	יִקְטְלוּתְנָהּ	יִקְטְלוּחֶם	יִקְטְלוּתָהּ
	יִקְטְלוּתָנּוּ	—	יִקְטְלוּתָם	יִקְטְלוּתָהּ
קָטְלוּ	—	—	קָטְלוּם	—
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּהָ
הִקְטִילוּ	הִקְטִילוּכֶם	הִקְטִילוּנָהּ	הִקְטִילוּם	הִקְטִילוּהָ



# IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נָעַמַד	הָעָמִיד	הָעָמַד	הָעָמַד
	3 f.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה	הָעָמְדָה
	2 m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
	2 f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
	1 c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
	Plur. 3 c.	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ	הָעָמְדוּ
	2 m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
	2 f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
	1 c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ
INFIN. Absol.		עָמֹד	הָעָמֵד	הָעָמִיד	הָעָמַד	
	Constr.	עָמַד	הָעָמַד	הָעָמִיד	הָעָמַד	
FUT. (IMPF.)	3 m.	יַעֲמֹד	יַעֲמִיד	יַעֲמִיד	יַעֲמֹד	יַחֲזֹק
	3 f.	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמִיד	תַּעֲמֹד	תַּחֲזֹק
	2 m.	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמִיד	תַּעֲמֹד	תַּחֲזֹק
	2 f.	תַּעֲמִידִי	תַּעֲמִידִי	תַּעֲמִידִי	תַּעֲמִידִי	תַּחֲזִקִי
	1 c.	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמִיד	אֶעֱמֹד	אֶחֱזֹק
	Plur. 3 m.	יַעֲמִדוּ	יַעֲמִדוּ	יַעֲמִדוּ	יַעֲמִדוּ	יַחֲזִקוּ
	3 f.	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּחֲזִקְנָה
	2 m.	תַּעֲמִידוּ	תַּעֲמִידוּ	תַּעֲמִידוּ	תַּעֲמִידוּ	תַּחֲזִקוּ
	2 f.	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תַּחֲזִקְנָה
	1 c.	נַעֲמִיד	נַעֲמִיד	נַעֲמִיד	נַעֲמִיד	נַחֲזֹק
IMPER.	2 m.	עָמַד	הָעָמַד	הָעָמַד		חֲזֹק
	2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting	חֲזִקִי
	Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		חֲזִקוּ
	2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה		חֲזִקְנָה
PART. Act.		עֹמֵד		מַעֲמִיד		
	Pass.	עָמֻד	נָעֻמַּד		מַעֲמֻד	

# V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאֵל	נִבָּאֵל	בָּאֵל	בָּאֵל	הִתְבָּאֵל
	3 f.	בָּאְלָה	נִבָּאְלָה	בָּאְלָה	בָּאְלָה	הִתְבָּאְלָה
	2 m.	בָּאִלְתָּ	נִבָּאִלְתָּ	בָּאִלְתָּ	בָּאִלְתָּ	הִתְבָּאִלְתָּ
	2 f.	בָּאִלְתְּ	נִבָּאִלְתְּ	בָּאִלְתְּ	בָּאִלְתְּ	הִתְבָּאִלְתְּ
	1 c.	בָּאִלְתִּי	נִבָּאִלְתִּי	בָּאִלְתִּי	בָּאִלְתִּי	הִתְבָּאִלְתִּי
	Plur. 3 c.	בָּאִלוּ	נִבָּאִלוּ	בָּאִלוּ	בָּאִלוּ	הִתְבָּאִלוּ
	2 m.	בָּאִלְתֶּם	נִבָּאִלְתֶּם	בָּאִלְתֶּם	בָּאִלְתֶּם	הִתְבָּאִלְתֶּם
	2 f.	בָּאִלְתֶּן	נִבָּאִלְתֶּן	בָּאִלְתֶּן	בָּאִלְתֶּן	הִתְבָּאִלְתֶּן
	1 c.	בָּאִלְנוּ	נִבָּאִלְנוּ	בָּאִלְנוּ	בָּאִלְנוּ	הִתְבָּאִלְנוּ
INFIN. Absol.		בְּאוֹל	הִבָּאֵל	בָּאֵל		
Constr.		בֹּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
FUT. (IMPF.)	3 m.	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
	3 f.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 m.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 f.	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּתְבָּאֲלִי
	1 c.	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
	Plur. 3 m.	יִבָּאֻוּ	יִבָּאֻוּ	יִבָּאֻוּ	יִבָּאֻוּ	יִתְבָּאֻוּ
	3 f.	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּתְבָּאֻנָּה
	2 m.	תִּבָּאֻוּ	תִּבָּאֻוּ	תִּבָּאֻוּ	תִּבָּאֻוּ	תִּתְבָּאֻוּ
	2 f.	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּבָּאֻנָּה	תִּתְבָּאֻנָּה
	1 c.	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER.	2 m.	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
	2 f.	בָּאֲלִי	הִבָּאֲלִי	בָּאֲלִי	wanting	הִתְבָּאֲלִי
	Plur. 2 m.	בָּאֻוּ	הִבָּאֻוּ	בָּאֻוּ		הִתְבָּאֻוּ
	2 f.	בָּאֻנָּה	הִבָּאֻנָּה	בָּאֻנָּה		הִתְבָּאֻנָּה
PART.	Act.	בָּאֵל		מִבָּאֵל		מִתְבָּאֵל
	Pass.	בְּאוֹל	נִבָּאֵל		מִבָּאֵל	

# VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
	Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שִׁלֹּחַ	נִשְׁלַחַ	שִׁלַּחַ	הִשְׁלִיחַ	—
	Constr.	שִׁלֵּחַ	הִשְׁלִיחַ	שִׁלַּחַ	הִשְׁלִיחַ	הִשְׁתַּלַּחַ
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
	Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER.	2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
	2 f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלְּחִי	הִשְׁתְּלַחִי
	Plur. 2 m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתְּלַחוּ
	2 f.	שִׁלַּחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		בֹּשֵׁלֵחַ	מְשַׁלֵּחַ	מִשְׁתַּלַּחַ
	Pass.	שֹׁלֵיחַ	נִשְׁלָחַ			

# VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	כָּלַשׁ	כָּלַשׁ	הִלְכִּישׁ	הִלְכִּישׁ	כָּלַחַן
	3 f.	כָּלַשְׁתָּה	כָּלַשְׁתָּה	הִלְכִּישְׁתָּה	הִלְכִּישְׁתָּה	כָּלַחְתָּה
	2 m.	כָּלַשְׁתָּ	כָּלַשְׁתָּ	הִלְכִּישְׁתָּ	הִלְכִּישְׁתָּ	כָּלַחְתָּ
	2 f.	כָּלַשְׁתְּ	כָּלַשְׁתְּ	הִלְכִּישְׁתְּ	הִלְכִּישְׁתְּ	כָּלַחְתְּ
	1 c.	כָּלַשְׁתִּי	כָּלַשְׁתִּי	הִלְכִּישְׁתִּי	הִלְכִּישְׁתִּי	כָּלַחְתִּי
	Plur. 3 c.	כָּלַשׁוּ	כָּלַשׁוּ	הִלְכִּישׁוּ	הִלְכִּישׁוּ	כָּלַחְנוּ
	2 m.	כָּלַשְׁתֶּם	כָּלַשְׁתֶּם	הִלְכִּישְׁתֶּם	הִלְכִּישְׁתֶּם	כָּלַחְתֶּם
	2 f.	כָּלַשְׁתֶּן	כָּלַשְׁתֶּן	הִלְכִּישְׁתֶּן	הִלְכִּישְׁתֶּן	כָּלַחְתֶּן
	1 c.	כָּלַשְׁנוּ	כָּלַשְׁנוּ	הִלְכִּישְׁנוּ	הִלְכִּישְׁנוּ	כָּלַחְנוּ
INFIN. Absol.		כָּלֹשׁ	הִלְכֹּשׁ	הִלְכֹּשׁ	הִלְכֹּשׁ	כָּלֹחַן
Constr.		לְכַלֵּשׁ	לְהִלְכֹּשׁ	לְהִלְכֹּשׁ	לְהִלְכֹּשׁ	לְכַלֵּחַ
FUT. (IMPF.)	3 m.	יִלְכֹּשׁ	יִכְלֹשׁ	יִלְכִּישׁ	יִלְכֹּשׁ	יִלְכֹּחַן
	3 f.	תִּלְכֹּשׁ	תִּכְלֹשׁ	תִּלְכִּישׁ	תִּלְכֹּשׁ	תִּלְכֹּחַן
	2 m.	תִּלְכֹּשׁ	תִּכְלֹשׁ	תִּלְכִּישׁ	תִּלְכֹּשׁ	תִּלְכֹּחַן
	2 f.	תִּלְכֹּשִׁי	תִּכְלֹשִׁי	תִּלְכִּישִׁי	תִּלְכֹּשִׁי	תִּלְכֹּחִי
	1 c.	אֵלְכֹשׁ	אִכְלֹשׁ	אֵלְכִישׁ	אֵלְכֹשׁ	אֵלְכֹחַן
	Plur. 3 m.	יִלְכֹּשׁוּ	יִכְלֹשׁוּ	יִלְכִּישׁוּ	יִלְכֹּשׁוּ	יִלְכֹּחַנוּ
	3 f.	תִּלְכֹּשְׁנָה	תִּכְלֹשְׁנָה	תִּלְכִּישְׁנָה	תִּלְכֹּשְׁנָה	(תִּלְכֹּחְנָה)
	2 m.	תִּלְכֹּשׁוּ	תִּכְלֹשׁוּ	תִּלְכִּישׁוּ	תִּלְכֹּשׁוּ	תִּלְכֹּחַנוּ
	2 f.	תִּלְכֹּשְׁנָה	תִּכְלֹשְׁנָה	תִּלְכִּישְׁנָה	תִּלְכֹּשְׁנָה	(תִּלְכֹּחְנָה)
	1 c.	נֵלְכֹשׁ	נִכְלֹשׁ	נֵלְכִישׁ	נֵלְכֹשׁ	נֵלְכֹחַן
IMPER.	2 m.	לֵכֵשׁ	הִלְכֵשׁ	הִלְכֵשׁ		לֵכֵחַן
	2 f.	לֵכִישִׁי	הִלְכִישִׁי	הִלְכִישִׁי	wanting	לֵכִיחִי
	Plur. 2 m.	לֵכֹשׁוּ	הִלְכֹשׁוּ	הִלְכֹשׁוּ		לֵכֹחַנוּ
	2 f.	לֵכֹשְׁנָה	הִלְכֹשְׁנָה	הִלְכֹשְׁנָה		(לֵכֹחְנָה)
PART. Act.		לֹכֵשׁ		מִלְכִּישׁ		כֹּלֵחַן
Pass.		כֹּלֵשׁ	כֹּלֵשׁ		מִלְכֵשׁ	כֹּלֵחַן

# VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.
<del>PRET.</del> 3 m.		סָבַב	סָב	סִבֵּב
(PERF.) 3 f.		סָבְבָה	סָבְהָ	סִבְבָּהּ
2 m.		(סָבְבָתָּהּ)	סָבְּתָהּ	סִבְבָּתָּהּ
2 f.		(סָבְבָתָּהּ)	סָבְּתָהּ	סִבְבָּתָּהּ
1 c.		סָבְבָתִּי	סָבְּתִי	סִבְבָּתִּי
Plur. 3 c.		סָבְבוּ	סָבּוּ	סִבְּבוּ
2 m.		(סָבְבָתֶם)	סָבְּתֶם	סִבְבָּתֶם
2 f.		(סָבְבָתֶיךָ)	סָבְּתֶיךָ	סִבְבָּתֶיךָ
1 c.		סָבְבֵנוּ	סָבּוּנוּ	סִבְּבוּנוּ
INFIN. Absol.		סָבֹב	סֹב	הִסְבִּיב
Constr.		סֹבֵב	סֹב	הִסְבִּיב
POT. 3 m.		יִסֵּב	יִסֵּב	יִסְבֵּב
(IMPF.) 3 f.		תִּסְבֵּב	תִּסְבֵּב	תִּסְבְּבָהּ
2 m.		תִּסְבֵּב	תִּסְבֵּב	תִּסְבְּבָהּ
2 f.		תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי
1 c.		אִסְבֵּב	אִסְבֵּב	אִסְבְּבָהּ
Plur. 3 m.		יִסְבּוּ	יִסְבּוּ	יִסְבְּבוּ
3 f.		תִּסְבְּבֶנָּה	תִּסְבְּבֶנָּה	תִּסְבְּבֶנָּה
2 m.		תִּסְבּוּ	תִּסְבּוּ	תִּסְבְּבוּ
2 f.		תִּסְבְּבֶנָּה	תִּסְבְּבֶנָּה	תִּסְבְּבֶנָּה
1 c.		נִסְבֵּב	נִסְבֵּב	נִסְבְּבוּ
IMPER. 2 m.		סֵב	הִסְבֵּב	סִבֵּב
2 f.		סְבִי	הִסְבְּבִי	סִבְבִּי
Plur. 2 m.		סְבוּ	הִסְבְּבוּ	סִבְּבוּ
2 f.		סְבִינָה	הִסְבְּבֶנָּה	סִבְּבֶנָּה
PART. Act.		סֹבֵב		מִסְבֵּב
Pass.		סָבִיב	נִסְבֵּב	



DOUBLED VERBS, § 133.			
HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתָּוֵב	סָכַסְךְ
הִסָּבָה	הוּסָבָה	הִסְתָּוֵבָה	סָכַסְכָּה
הִסָּבוֹת		הִסְתָּוֵבוֹת	סָכַסְכוֹת
הִסָּבוֹת		הִסְתָּוֵבוֹת	סָכַסְכוֹת
הִסָּבוֹתִי		הִסְתָּוֵבוֹתִי	סָכַסְכוֹתִי
הִסָּבוּ	הוּסָבוּ	הִסְתָּוֵבוּ	סָכַסְכוּ
הִסָּבוּהֶם		הִסְתָּוֵבוּהֶם	סָכַסְכוּהֶם
הִסָּבוּלָךְ		הִסְתָּוֵבוּלָךְ	סָכַסְכוּלָךְ
הִסָּבוּנוֹ		הִסְתָּוֵבוּנוֹ	סָכַסְכוּנוֹ
הִסָּב			סָכַסְךְ
הִסָּב		הִסְתָּוֵב	סָכַסְךְ
יָסָב	יוּסָב	יִסְתָּוֵב	יִסְכָּסְךְ
תָּסָב	תוּסָב	תִּסְתָּוֵב	תִּסְכָּסְךְ
תָּסָב	תוּסָב	תִּסְתָּוֵב	תִּסְכָּסְךְ
תָּסָבִי	תוּסָבִי	תִּסְתָּוֵבִי	תִּסְכָּסְכִי
אָסָב	אוּסָב	אִסְתָּוֵב	אִסְכָּסְךְ
יִסָּבוּ	יוּסָבוּ	יִסְתָּוֵבוּ	יִסְכָּסְכוּ
תָּסָבִינָה		תִּסְתָּוֵבִינָה	תִּסְכָּסְכֵינָה
תָּסָבוּ	תוּסָבוּ	תִּסְתָּוֵבוּ	תִּסְכָּסְכוּ
תָּסָבִינָה		תִּסְתָּוֵבִינָה	תִּסְכָּסְכֵינָה
נָסָב	נוּסָב	נִסְתָּוֵב	נִסְכָּסְךְ
הָסָב		הִסְתָּוֵב	סָכַסְךְ
הָסָבִי	wanting	הִסְתָּוֵבִי	סָכַסְכִי
הָסָבוּ		הִסְתָּוֵבוּ	סָכַסְכוּ
הָסָבִינָה		הִסְתָּוֵבִינָה	סָכַסְכֵינָה
מִסָּב		מִסְתָּוֵב	מִסְכָּסְךְ
	מוּסָב		

# IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קָם	נָקָם	קוּיָם	קוּמָם
	3 f.	קָמָה	נָקָמָה	קוּמָמָה	קוּמָמָה
	2 m.	קָמִיתָ	נָקִימִיתָ	קוּמָמִיתָ	קוּמָמִיתָ
	2 f.	קָמִיתְּ	נָקִימִיתְּ	קוּמָמִיתְּ	קוּמָמִיתְּ
	1 c.	קָמִיתִי	נָקִימִיתִי	קוּמָמִיתִי	קוּמָמִיתִי
	Plur. 3 c.	קָמוּ	נָקִימוּ	קוּמָמוּ	קוּמָמוּ
	2 m.	קָמִיתֶם	נָקִימוֹתֶם	קוּמָמִיתֶם	קוּמָמִיתֶם
	2 f.	קָמִיתֶן	נָקִימוֹתֶן	קוּמָמִיתֶן	קוּמָמִיתֶן
	1 c.	קָמִינוּ	נָקִימוּנוּ	קוּמָמִינוּ	קוּמָמִינוּ
INFIN. Absol.		קוּם	הִקּוּם		
Constr.		קוּם	הִקּוּם	קוּיָם	
FUT. (IMPF.)	3 m.	יָקוּם	יִקְוּם	יִקּוּיָם	יִקּוּמָם
	3 f.	תָּקוּם	תִּקְוּם	תִּקּוּיָם	תִּקּוּמָם
	2 m.	תָּקוּם	תִּקְוּם	תִּקּוּיָם	תִּקּוּמָם
	2 f.	תָּקוּמִי	תִּקְוּמִי	תִּקּוּיָמִי	תִּקּוּמָמִי
	1 c.	אָקוּם	אִקְוּם	אִקּוּיָם	אִקּוּמָם
	Plur. 3 m.	יָקוּמוּ	יִקְוּמוּ	יִקּוּיָמוּ	יִקּוּמָמוּ
	3 f.	תִּקְוּיָנָה	תִּקְוּמָנָה	תִּקּוּיָמָנָה	תִּקּוּמָמָנָה
	2 m.	תָּקוּמוּ	תִּקְוּמוּ	תִּקּוּיָמוּ	תִּקּוּמָמוּ
	2 f.	תִּקְוּיָנָה	תִּקְוּמָנָה	תִּקּוּיָמָנָה	תִּקּוּמָמָנָה
	1 c.	נָקוּם	נִקְוּם	נִקּוּיָם	נִקּוּמָם
IMPER.	2 m.	קוּם	הִקּוּם	קוּיָם	
	2 f.	קוּמִי	הִקּוּמִי	קוּיָמִי	wanting
	Plur. 2 m.	קוּמוּ	הִקּוּמוּ	קוּיָמוּ	
	2 f.	קוּמָנָה	הִקּוּמָנָה	קוּיָמָנָה	
PART.	Act.	קָם		בְּקוּיָם	
	Pass.	קָם	נָקָם		בְּקוּמָם

AND AYIN YODH VERBS, § 154.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקֵם	הִתְקוּמָם	רָב
הִקְיָמָה	הוֹקְמָה	הִתְקוּמְיָה	רָבָה
הִקְיִמּוּת	(הוֹקְמָת)	הִתְקוּמִיּוּת	רָבַת רִיבּוֹת
הִקְיִמוּת	(הוֹקְמָת)	הִתְקוּמִיּוּת	רָבַת רִיבּוֹתִי
הִקְיִמוּתִי	(הוֹקְמָתִי)	הִתְקוּמִיּוּתִי	רָבַתִּי רִיבּוֹ
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּמוּ	רָבּוּ
הִקְיִמוּם	(הוֹקְמָתָם)	הִתְקוּמוֹתָם	רָבְתָם
הִקְיִמוּתָן	(הוֹקְמָתָן)	הִתְקוּמוֹתָן	רָבְתָן
הִקְיִמוּנָה	(הוֹקְמָנָה)	הִתְקוּמוֹנָה	רָבְנָה
הִקֵּם		הִתְקוּיָם	רִיב רִיב
הִקִּים			
הִקִּים	יִוֵּקֵם	יִתְקוּיָם	יָרִיב
הִקִּים	תִּוֵּקֵם	תִּתְקוּיָם	תָּרִיב
הִקִּים	תִּוֵּקֵם	תִּתְקוּיָם	תָּרִיב
הִקְיָמִי	תִּוֵּקְמִי	תִּתְקוּמִי	תָּרִיבִי
אִקִּים	אִוֵּקֵם	אִתְקוּיָם	אָרִיב
הִקְיָמוּ	הוֹקְמוּ	הִתְקוּמוּ	יָרִיבוּ
הִקְיָמְנָה	(תִּוֵּקְמְנָה)	הִתְקוּמוֹנָה	תָּרִיבְנָה
הִקְיָמוּ	תִּוֵּקְמוּ	הִתְקוּמוּ	תָּרִיבוּ
הִקְיָמְנָה	(תִּוֵּקְמְנָה)	הִתְקוּמוֹנָה	תָּרִיבְנָה
נִקִּים	נִוֵּקֵם	נִתְקוּיָם	נָרִיב
הִקֵּם		הִתְקוּיָם	רִיב
הִקְיָמִי	wanting	הִתְקוּמִי	רִיבִי
הִקְיָמוּ		הִתְקוּמוּ	רִיבוּ
הִקְיָמְנָה		הִתְקוּמוֹנָה	(רִיבְנָה)
מִקִּים		מִתְקוּיָם	רָב
מִוֵּקֵם			רִיב

# X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשֵׁב	יָשַׁב	
	3 f.	יָשְׁבָה	נִשְׁבְּבָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָשְׁבָה	
	2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	יָשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	יָשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	יָשַׁבְתִּי	
	Plur.	3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָשְׁבוּ
		2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָשַׁבְתֶּן
		1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָשׁוּב	
Constr.		שֹׁבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשׁוּב	
FUT. (IMPF.)	3 m.	יֵשֵׁב	יִשְׁבַּב	יִהְיֶיב	יִהְיֶיב	יֵשֵׁב	
	3 f.	תֵּשֵׁב	תִּשְׁבְּב	תִּהְיֶיב	תִּהְיֶיב	תֵּשֵׁב	
	2 m.	תֵּשֵׁב	תִּשְׁבְּב	תִּהְיֶיב	תִּהְיֶיב	תֵּשֵׁב	
	2 f.	תֵּשְׁבִי	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תֵּשְׁבִי	
	1 c.	אֵשֵׁב	אִשְׁבַּב	אִהְיֶיב	אִהְיֶיב	אֵשֵׁב	
	Plur.	3 m.	יֵשְׁבוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יֵשְׁבוּ
		3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תֵּשְׁבֶנָּה
		2 m.	תֵּשְׁבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תֵּשְׁבוּ
		2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תֵּשְׁבֶנָּה
		1 c.	נֵשֵׁב	נִשְׁבַּב	נִהְיֶיב	נִהְיֶיב	נֵשֵׁב
IMPER.	2 m.	שֵׁב	הִשְׁבַּב	הוֹשִׁב		יָשׁוּב	
	2 f.	שְׁבִי	הִשְׁבְּבִי	הוֹשִׁיבִי		יָשְׁבִי	
	Plur.	2 m.	שְׁבוּ	הִשְׁבְּבוּ	הוֹשִׁיבוּ	wanting	יָשְׁבוּ
		2 f.	שְׁבֶנָּה	הִשְׁבְּבֶנָּה	הוֹשִׁיבֶנָּה		יָשְׁבֶנָּה
PART. Act.		יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב	
Pass.		יָשׁוּב	נֹשֵׁב		מוֹשָׁב	יָשׁוּב	

# XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

		KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. (PERF.)	3 m.	מָצַא	נִמְצַא	הִצַּא	הִמְצִיא	הִתְמַצֵּא
	3 f.	מָצְאָה	נִמְצְאָה	הִצִּיחַ	הִמְצִיחַ	הִתְמַצִּיחַ
	2 m.	מָצַאתָ	נִמְצַאתָ	הִצַּאתָ	הִמְצִיאתָ	הִתְמַצֵּאתָ
	2 f.	מָצַאתְּ	נִמְצַאתְּ	הִצַּאתְּ	הִמְצִיאתְּ	הִתְמַצֵּאתְּ
	1 c.	מָצַאתִי	נִמְצַאתִי	הִצַּאתִי	הִמְצִיאתִי	הִתְמַצֵּאתִי
	Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	הִצִּיחוּ	הִמְצִיחוּ	הִתְמַצִּיחוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	הִצַּאתֶם	הִמְצִיאתֶם	הִתְמַצֵּאתֶם
	2 f.	מָצַאתְנָא	נִמְצַאתְנָא	הִצַּאתְנָא	הִמְצִיאתְנָא	הִתְמַצֵּאתְנָא
	1 c.	מָצַאתִנִּי	נִמְצַאתִנִּי	הִצַּאתִנִּי	הִמְצִיאתִנִּי	הִתְמַצֵּאתִנִּי
INFIN.	Absol.	מֵצֵא	נִמְצֵא	מִצֵּא	הִמְצִיא	
	Constr.	מֵצֵא	הִמְצֵא	מִצֵּא	הִמְצֵא	הִתְמַצֵּא
FUT. (IMPF.)	3 m.	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
	3 f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּתְמַצֵּא
	2 m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּתְמַצֵּא
	2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּתְמַצְאִי
	1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶתְמַצֵּא
	Plur. 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצְאוּ
	3 f.	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּתְמַצְאוּהָ
	2 m.	תִּמְצְאוּנִי	תִּמְצְאוּנִי	תִּמְצְאוּנִי	תִּמְצְאוּנִי	תִּתְמַצְאוּנִי
	2 f.	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּתְמַצְאוּהָ
	1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִתְמַצֵּא
IMPER.	2 m.	מֵצֵא	הִמְצֵא	מִצֵּא	הִמְצֵא	הִתְמַצֵּא
	2 f.	מֵצְאִי	הִמְצְאִי	מִצְאִי	הִמְצְאִי	הִתְמַצְאִי
	Plur. 2 m.	מֵצְאוּ	הִמְצְאוּ	מִצְאוּ	הִמְצְאוּ	הִתְמַצְאוּ
	2 f.	מֵצְאוּהָ	הִמְצְאוּהָ	מִצְאוּהָ	הִמְצְאוּהָ	הִתְמַצְאוּהָ
PART.	Act.	מֵצֵא		מִמְצֵא	מִמְצֵא	מִתְמַצֵּא
	Pass.	מֵצְאִי	נִמְצֵא			



## XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	בָּלָה	נִבְלָה	בִּלָּה
	3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָה
	2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
	2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
	1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
	Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
	2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
	2 f.	בָּלִיתְּכֶן	נִבְלִיתְּכֶן	בִּלִּיתְּכֶן
	1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. Absol.		בָּלָה	נִבְלָה	בִּלָּה
Constr.		בָּלוֹת	הִבְלוֹת	בִּלוֹת
FUT. (IMPF.)	3 m.	יִבְלָה	יִבְלָה	יִבְלָה
	3 f.	תִּבְלָה	תִּבְלָה	תִּבְלָה
	2 m.	תִּבְלָה	תִּבְלָה	תִּבְלָה
	2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
	1 c.	אִבְלָה	אִבְלָה	אִבְלָה
	Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
	3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
	2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
	2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
	1 c.	נִבְלָה	נִבְלָה	נִבְלָה
IMPER.	2 m.	בָּלָה	הִבְלָה	בִּלָּה
	2 f.	בָּלִי	הִבְלִי	בִּלִּי
	Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
	2 f.	בָּלִינָה	הִבְלִינָה	בִּלִּינָה
PART.	Act.	בָּלָה		מִבְלָה
	Pass.	בָּלוּי	נִבְלָה	

THE VERBS, § 170.

[illegible]

## CLASS I.

## 1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Root's		ע"ו & ע"י		ע"ע		פ"ן & פ"י		ל"ה	
1st. Radical	2d. Radical	Segholates	Guttural								
ג"א	ג"ב	מ"ל	נ"ש			מ"ק		ל"ל		ד"ו	
ש"א	פ"ח		ל"ה					ת"ת		ס"ו	
	ש"ס	ג"ד	ב"ש	(ר) ר"ש		ל"ו		ב"ב			
ח"א	ל"ל	ג"מ	ש"ע	(ר) ע"ה		ח"ן		ר"ש		(א"ר) א"י	
	ג"ב		א"ה	(ג) ש"א				ר"ב		(פ"ר) פ"י	
ק"ש	ש"ו	ח"מ	נ"ש	(ר) ס"ו		ר"ב		א"ן			
	ג"ב		ג"ב	(ר) ב"ל				ט"ב			

א prosthetic: אָפּט, אָפּט, אָפּט.

א" unessential long vowel: אָזער, אָמער.

2. Long ultimate with pretonic  $\bar{\text{a}}$  or  $\bar{\text{e}}$ .

Adjectives:  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$  intrans. קָטן, קָטן, קָטן.

$\bar{i}$ ,  $\bar{u}$  passive בָּהִיר, נָהִישׁ, קָטוּל.

טוב, ריק, יוד, רש: ע" and ע"ו. ג"ח, ת"ח, ר"ח: ע"ע.

ש"ו, ע"ו, נ"ו, ג"ו, ג"ח, ת"ח: ל"ה.

$\bar{a}$ ,  $\bar{o}$  qualities existing: קָרוֹב, קָרוֹב, קָרוֹב.

$\bar{e}$  „ becoming: קָרוֹב, קָרוֹב, קָרוֹב.

$\bar{o}$  permanent, as figure עָקֵב, עָקֵב, עָקֵב.

colour אָדָם, בָּרָד, אָדָם.

character קָדוֹשׁ, טָהוֹר, בָּהִיר, אָיִם.

$\bar{e}$  variable states of body קָטַן, קָטַן, קָטַן.

mind קָטַן, קָטַן, קָטַן.

Concrete Nouns: קָטַן (ש"ו), קָטַן, קָטַן.

Names of seasons: קָטַן, קָטַן, קָטַן.

3. Long immutable penult,  $\bar{\text{a}}$  or  $\bar{\text{e}}$  in ultimate.

Agents: קָטַן, קָטַן, קָטַן.

Occupations: קָטַן, קָטַן, קָטַן.

# FORMATION OF NOUNS, § 183.

## CLASS II. Reduplicated.

Intensive: חָלֹחַ, חָפֹץ, חָפֹץ, חָפֹץ, חָפֹץ.

Daghesh resolved: נִיבֹזֶז, קִיטֹטֹר, קִיבֹבֹשׁ.

גִּלְגִּלֹּת, טִלְטִלֹּה, חִלְחִלֹּה, קִחְקִחֹה, חִתְחִתֹּה: עֵז.

do. vowel inserted קִלְקִל, עִרְעִר, צִלְצִל.

do. consonant softened שִׁרְשִׁיחַ, פִּפְר, קִקְקִלֹן, פִּוּכָּב.

נָאִיָּה: לֹ"ה. (י) צִצְצִימִים, (י) חִבְּבִיבִים: פִּי.

Occupations: טַפָּח, חָרֵשׁ, הַיָּן, הַיָּג, גִּבָּב, אֶפֶר.

Defects: קָרַח, פִּסַּח, עָקַשׁ, עָוֵר, חָרַשׁ, גִּבָּן, אָצִים.

Abstracts: שִׁעֲשִׁיעִים, חֲרָרָה: עֵז. שְׁלֹחִים, בִּפְּשִׁים, שְׁלֹחִים.

Reduplicate 3d. Radical: with ā אֶבֶלֶל, רֶעֶן, פֶּרַח.

פֶּאֱרוֹר, נֶעֱצוּץ ā. נִיחָח, נֶהַלֵּל ē. סִבְרִיר, בִּמְרִיר ē.

Red. two Radicals: עֲזָאֵל, חֲצִצְחָה, פִּקְחִקְחָה.

repetition אֶסְפָּסַף, פִּתְלִתֵּל, חִלְקִלֵּק, חֲבִבְכִּיָּה.

diminutives of colour יֶרֶקֶקֶק, אֶרֶמֶרֶם.

## CLASS III. With Prefixes.

א: superlative אֶתֶן, אֶבֶר, אֶבֶב.

מ: agent מַשְׁפִּיל, מִפֵּל, participles with מ.

instrument מַשְׁוֹר, מִלְמִד, מַפְתָּח.

place or time מוֹשֵׁב, מִלְפֵן, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁר, מִדָּוָה, מִסְפֵּד, מִטְבֵּחַ.

object or subject מִרְחֵק, מִצְעָר, מִזְמֹר, מִצְאָל.

י: names יִצְחָק, יִפְתָּח; appellatives יִלְקוּט.

ח: abstracts חֲתָמִיד, חֲדָרָה; concrete חֲתָמִיד, חֲדָרָה.

## CLASS IV. With Affixes. Denominatives.

ן or ן: adjectives אֶחָדָן, נֶהֱשָׁתָן.

abstracts אֶבֶדָן, אֶבֶדָן, עֶנְדָן.

augmentative אֶשְׁבָּחָן; diminutive אֶשְׁוֹן.

ן, ם or ל: בֶּרֶךְ, חֶרֶם, סֶכֶם, פֶּרֶן.

י: נֶכְרִי, צֶבֶלִי, יִבּוּסִי, עֶבְרִי.

י: פֶּרֶלִי, לֹבֵלִי, דֹּדִי, חֹרִי.

## XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֵתֶר	חֹרֵב	נֶעַר
<i>const.</i>	מֶלֶךְ	סֵתֶר	חֹרֵב	נֶעַר
PLUR. <i>abs.</i>	מְלָכִים	סִתְרִים	חֲרָבִים	נְעָרִים
<i>const.</i>	מְלָכִי	סִתְרִי	חֲרָבִי	נְעָרִי
SING. <i>l. suf.</i>	מֶלְכִּי	סִתְרִי	חֲרָבִי	נְעָרִי*
<i>gr. suf.</i>	מִלְכְּכֶם	סִתְרְכֶם	חֲרָבְכֶם	נְעָרְכֶם
PLUR. <i>l. suf.</i>	מְלָכֵי	סִתְרֵי	חֲרָבֵי	נְעָרֵי
<i>gr. suf.</i>	מִלְכֵיכֶם	סִתְרֵיכֶם	חֲרָבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרָפִים	מִתְנַיִם	נַעֲלָיִם
<i>const.</i>	רַגְלֵי	בְּרָפִי	מִתְנֵי	נַעֲלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָאִים	עָנָנִים	זָקֵנִים	לִבָּבִים
<i>const.</i>	אֲדוֹנֵי	נִקְמָאֵי	עָנָנֵי	זָקֵנֵי	לִבָּבֵי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָאֵי		זָקֵנִי	לִבָּבִי
<i>gr. suf.</i>	אֲדוֹנְכֶם	נִקְמָאֲכֶם			לִבָּבְכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָאֵי		זָקֵנֵי	לִבָּבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָאֵיכֶם		זָקֵנֵיכֶם	לִבָּבֵיכֶם
	great	strong	dry	High. part	
SING. <i>masc.</i>	גָּדוֹל	חֲזָק	יָבֵשׁ	מִקְרָא	מִקְרָאִים
<i>fem.</i>	גְּדוֹלָה	חֲזָקָה	יָבֵשָׁה	מִקְרָא	מִקְרָאִים
PLUR. <i>masc.</i>	גְּדוֹלִים	חֲזָקִים	יָבֵשִׁים	מִקְרָא	מִקְרָאִים
<i>fem.</i>	גְּדוֹלוֹת	חֲזָקוֹת	יָבֵשׁוֹת	מִקְרָא	מִקְרָאִים



# DECLENSION OF MASCULINE NOUNS, § 221 A.

## 1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעְלִים	מוֹתִים	זֵיתִים	חֲלִיִּם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחֶכֶם	פִּעְלֵכֶם	מוֹתְכֶם	זֵיתְכֶם	חֲלִיְכֶם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחֵיכֶם	פִּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלִיֵּיכֶם
*But חֲלִיִּי				
noon			eyes	cheeks
צָהָרִים			עֵינִים	לְחָיִים
			עֵינִי	לְחָיִי

## 3.

## 4. (ל"ה)

tree	name	potter	seal	work	field
עֵץ	שֵׁם	יֹצֵר	חוֹתֶם	מַעֲשֵׂה	שָׂדֶה
עֵץ		יֹצֵר	חוֹתֶם	מַעֲשֵׂה	שָׂדֶה
עֵצִים		יֹצְרִים	חוֹתְמִים	מַעֲשִׂים	שָׂדִים
עֵצִי		יֹצְרִי	חוֹתְמִי	מַעֲשִׂי	שָׂדִי
עֵצִי	שְׁמִי*	יֹצְרִי*	חוֹתְמִי	מַעֲשִׂי	שָׂדִי
עֵצְכֶם	שְׁמֵיכֶם	יֹצְרֵיכֶם	חוֹתְמֵיכֶם	—	—
עֵצִי		יֹצְרִי	חוֹתְמִי	מַעֲשִׂי	שָׂדִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חוֹתְמֵיכֶם	מַעֲשִׂיכֶם	שָׂדֵיכֶם
*But שְׁמִי		יֹצְרִי			

dead	Kal act. part.	Niph. part.	ל"ה part.	fair
מָת	קָטַל	נִקְטַל	גָּלָה	רָפָה
מָתָה	קָטַלָּה	נִקְטַלָּה	גָּלָה	רָפָה
מָתִים	קָטַלִּים	נִקְטַלִּים	גָּלִים	רָפִים
מָתוֹת	קָטַלוֹת	נִקְטַלוֹת	גָּלוֹת	רָפוֹת

# XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ע" and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּבֵל	בֵּן	עֵז	חֵק
<i>const.</i>	בָּבֵל	בֵּן	עֵז	חֵק
PLUR. <i>abs.</i>	בָּבִילִים	בָּנִים	עֵזִים	חֻקִּים
<i>const.</i>	בָּבִילִי	בָּנִי	עֵזִי	חֻקִּי
SING. <i>l. suf.</i>	בָּבִילִי	בָּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּבִילִיכֶם	בָּנִיכֶם	עֵזִיכֶם	חֻקִּיכֶם
PLUR. <i>l. suf.</i>	בָּבִילִי	בָּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּבִילִיכֶם	בָּנִיכֶם	עֵזִיכֶם	חֻקִּיכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲבֹק	טָרִי
<i>fem.</i>	קָטָנָה	רַבָּה	עֲבֹקָה	טָרִיָּה
PLUR. <i>masc.</i>	קָטָנִים	רַבִּים	עֲבֹקִים	טָרִיִּים
<i>fem.</i>	קָטָנוֹת	רַבּוֹת	עֲבֹקוֹת	טָרִיּוֹת

## NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִי	סוּסָת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסִי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתְךָ
2 f. thy	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתְךָ
3 m. his	סוּסָו	סוּסָיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסָיהָ	סוּסָתָהּ	סוּסוֹתָהּ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵנוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵהֶם	סוּסוֹתֵהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵהֶן	סוּסוֹתֵהֶן

# XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.				
	queen	covert	desert	girl
SING. <i>abs.</i>	מִלְכָּה	סִתְרָה	הַרְבָּה	נַעֲרָה
<i>const.</i>	מִלְכַּח	סִתְרַח	הַרְבַּח	נַעֲרַח
PLUR. <i>abs.</i>	מִלְכוֹת	סִתְרוֹת	הַרְבוֹת	נַעֲרוֹת
<i>const.</i>	מִלְכוֹח	סִתְרוֹח	הַרְבוֹח	נַעֲרוֹח
SING. <i>l. suf.</i>	מִלְכָּתִי	סִתְרָתִי	הַרְבָּתִי	נַעֲרָתִי
<i>gr. suf.</i>	מִלְכַּתְכֶּם	סִתְרַתְכֶּם	הַרְבַּתְכֶּם	נַעֲרַתְכֶּם
PLUR. <i>l. suf.</i>	מִלְכוֹתֵי	סִתְרוֹתֵי	הַרְבוֹתֵי	נַעֲרוֹתֵי
<i>gr. suf.</i>	מִלְכַּתֵּיכֶם	סִתְרַתֵּיכֶם	הַרְבַּתֵּיכֶם	נַעֲרַתֵּיכֶם

	sides	double embroidery
DU. <i>abs.</i>	יְרֵכָתִים	רִקְמָתַיִם
<i>const.</i>	יְרֵכָח	

2.				3.
	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצַח	נִקְמַח	זַעֲקַח	יוֹנָקַח
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹח	נִקְמוֹח	זַעֲקוֹח	יוֹנָקוֹח
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצַתְכֶּם	נִקְמַתְכֶּם	זַעֲקַתְכֶּם	יוֹנָקַתְכֶּם
PLUR. <i>l. suf.</i>	עֲצוֹתֵי	נִקְמוֹתֵי	זַעֲקוֹתֵי	יוֹנָקוֹתֵי
<i>gr. suf.</i>	עֲצַתֵּיכֶם	נִקְמַתֵּיכֶם	זַעֲקַתֵּיכֶם	יוֹנָקַתֵּיכֶם

	lips	twofold sloth
DU. <i>abs.</i>	שִׁפְתָיִם	עֲצֵלָתַיִם
<i>const.</i>	שִׁפְתַּח	



## PART THIRD.

### SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

#### THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, עָנֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָבֹא טָמֵא *an unclean*



(person) *shall not enter* 2 Chron. 23: 19, *לֹא הַמֵּתִים יְהַלְלוּהָ*  
*the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. בֵּן in a partitive sense, *הָיָא בְּנֵי הָעָם* *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense *וּבָנֵי בְרָכָה* *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison *כְּפִגְמֵי נִרְאָה* (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. *אֲשֶׁר לֹא-הָיָה כָּמוֹהָ* *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or *כֵּן וְכֵן* in the sense of *both ... and* *בְּעוֹף הַשָּׁמַיִם וּבְבִיעֵי הַשָּׁמַיִם* *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition *לְ* *to*, *טוֹב לְהוֹדוֹת* (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition *טוֹב וְהוֹדָה* (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun *אֲנִי-בְּיָדַי לֹא-נִיב הָיִיתִי הַצָּדִים לְבַדִּי* *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, *רַב־נָפַל בְּנֵי-הָעָם* *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, *הֲיֵשֶׁד עִמָּךְ* *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, *אִתּוֹ יָלְדָהּ* (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. *אֲנִי-הוֹדִיעִי* in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *עַל-יָדִי* scil. *בְּיָדִי*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיֹּאמְרוּ וַיִּגְדְּרוּ לְשָׁאוּל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא שְׁמָהּ בָּבֶל* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא-תַעֲשֶׂה-לָּךְ צַפֵּס* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבְּיָאָה לְמִצְוַת לִבְּךָ* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ* *man* is used as an indefinite subject, *אִישׁ יִסְפֹּךְ אֶת-לִבְּוֹ* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וְשֹׁמֵעַ יִשְׁמָעַךְ* and the hearer shall hear 2 Sam. 17: 9, *הַרְשִׁיבוּ הַרְשִׁיבוּ* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וּמֶלֶךְ יִשְׁלָט* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *כִּי-יָמֹת הָיָה הָמָּוָה* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֲדַבֵּר מִכָּל דְּבַר* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular שָׁמָּה, שָׁמָּה *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural שָׁמָּה, שָׁמָּה *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing שָׁמָּה שָׁמָּה *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלָה לַיְלָה שָׁמָּה שָׁמָּה *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase שָׁמָּה שָׁמָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or שָׁמָּה שָׁמָּה Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law שָׁמָּה שָׁמָּה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections שָׁמָּה Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵלֶּיךָ אֵלֶּיךָ *let it not be grievous in thy sight* Gen. 21: 12, אֵלֶּיךָ אֵלֶּיךָ *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַיִּצְרָה לְיִשְׂרָאֵל  
*and Israel was distressed* lit. *it was strait to Israel* Judg  
 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וַיְהִי *and it shall be* or *come to pass* Gen. 4: 14, נִהְיֶה Gen. 12: 11, *it is enough* Deut. 3: 26, וְהָיָה *it is hard* Deut. 15: 18, וַיֵּאֱרָא *and it was light* 2 Sam. 2: 32, חָרְבָה לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by *to*, so, וַיֵּצֵב לָּךְ Gen. 40: 14, Ruth 1: 13, לֹא רָחַם אֱלֹהִים עַל יְהוֹנָדָה 1 Sam. 16: 23, חָס לוֹ 1 Kin. 1: 1, 2, לֹא הָיָה לוֹ Job 3: 13, וְהָיָה לְךָ Prov. 24: 25. So in passive verbs יִדְבַּר Cant. 8: 8, נִתְּנָה *it is done*, all is over Mic. 2: 4, הִנָּחַת *it is sifted*, one sifts Am. 9: 9, נִרְפָּא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, הַמֶּלֶךְ יִבָּלַע לַמָּלְאָכִים *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence הִקְדִּיר הַקֶּלֶס Mal. 1: 11 (though followed by הַנִּזְחָה), and so when the object is a clause הִנָּחִיר Gen. 22: 14, הִנָּחִיחַ Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּהֶסְדּוֹ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַיִּצְרָה לוֹ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַיִּצְרָה *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; וַיְהִי *it shall be* viz. the act just mentioned Gen. 21: 30; וַיִּהְיֶה *and it became a custom* viz. what is immediately added Judg. 11: 39; וַיִּסָּלֶךְ 2 Sam. 13: 39, whether לֵּךְ is supplied *it ceased to David* viz. his hostility to Absalom, or בָּלָה be taken in the sense of בָּלָה *it withheld David* from his hostility that he was comforted etc.; so הִיטִיב Ps. 69: 32, קָלָהָה Jer. 7: 31, רָאָהָה Ezek. 12: 25, which in ver. 28 takes as its object הִדְבָּרִי; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs הִנָּחִיחַ *it is tempestuous* Ps. 50: 3, הִנָּחִיחַ *it snows* 68: 15, הִנָּחִיחַ *it rains* Am. 4: 7.

## THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הִמָּה פָּרְעִי וְנִשְׁלָהוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context  $\text{אַתָּה יָדָעָה}$  *thou knowest* (whether others do or not) Ps. 69: 6, 20,  $\text{אֲנִי אֶמְלֹךְ}$  *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5,  $\text{אֲנִי נָתַתִּי}$  *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp.  $\text{אֲנִי חָטָאתִי}$  *I have sinned* 2 Sam. 24: 17 with  $\text{הִיא הִיא אֲנִי}$  *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle  $\text{כִּי}$  *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6,  $\text{כִּי}$  *too* Lev. 26: 24, or  $\text{כִּי}$  *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with  $\text{אֲנִי}$  Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic,  $\text{יְהוָה הוּא הָאֱלֹהִים}$  *Je-hovah, he is the God* 1 Kin. 18: 39,  $\text{הוּא יִתֵּן הַלֶּחֶם}$  *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person,  $\text{אֲנִי הוּא מְחַהֵּב}$  *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12;  $\text{אַתָּה הוּא נֶקְדָּה תִּנְקָה}$  *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard  $\text{הוּא}$  as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.



*I am he* who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא הַחַיָּה *the blood, it is the life* Dent. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, הַבָּתִּים הָאֵלֶּים הוּא אֶחָדָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם, אִיָּהּ, or אָדָם *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix נִפְתִּי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָד *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by הַזֶּה...הַהוּא Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה...הַהוּא *bone of substance the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵנּוּ lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and וְכָל-צִבְאוֹתָם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהָאֵלֶּה *and I and the bad* evil go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

## THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; זָקֵן...אִישׁ Ex. 13: 21, but זָקֵן...הָאִישׁ ver. 22, first אִהָּל then הָאִהָּל Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, 'אִישׁ־יָמִיִּי הָאִישׁ אֲשֶׁר לֹא הִלְכָהּ וּג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְּאֹרֶת הַגָּדוֹל *the greater light*, הַמְּאֹרֶת הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָרִי הַזֶּה *this mountain*, הַהָרִי הַהוּא *that mountain*, or any descriptive phrase הַשְּׁנֵי הַקְּרְנוֹת *the two-horned ram* Dan. 8: 6, הָאוֹתָם עַל-פִּי הַיָּסֵד הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

*a.* In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּאֵל וּג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Dent. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּתֵּיחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקְהָה* the trough Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן* the window Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרְאָה* the (well known) *seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהַר...בְּמַעְרָה* in the (not a) mountain...in the (not a) cave Gen. 19: 30, *הַמְּלִיץ* the interpreter necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר* the well, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּלְהָה* the thorn-bush such as grew in the desert Ex. 3: 2, *הַאֹהֶל* the tent, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָר* the young man present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַיִּשְׁרָאֵלִית* the Cushite woman, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַיָּשָׁרָה* the maid of the high priest 2 Sam. 17: 17, and ver. 19 *הַיִּשְׁרָה* the woman who belonged in the house, *הַמְּסִכָה* the cover which she had or which was commonly used for the purpose; *הַיָּשָׁרָה* the well known Egyptian 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצָּרַעַת* the leprosy Lev. 13: 2 or *הַצָּרַעַת* ver. 12, *with blindness* *בְּסִנְיָרִים* Gen. 19: 11, *בְּעֵרְוָה* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *וְהַיָּשָׁרָה* and *הַיָּשָׁרָה* madness, *וְהַיָּשָׁרָה* and *הַיָּשָׁרָה* astonishment.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַמְּעִילָה* the veil Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַיָּשָׁרָה* the harp i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἐλάμβανεν Δαυὶδ τὴν κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם* the day i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה* the night i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה* the year i. e. *this year* Jer. 23: 16, *הַזֶּמֶן* the time i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַזֶּמֶן הַזֶּה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. *הַעַתָּה* at this time, now Judg. 13: 23, but at the time of the action here supposed i. e. then, in that case Judg. 21: 22, at the proper time Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram *בַּמִּזְבֵּיחַ* on the altar i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty *בְּמַעְרָה* in the cave i. e. in each cave 1 Kin. 18: 13, *לְאִישׁ* to the man i. e. each man Gen. 45: 22, *לְבַיִת* for the house i. e. each house Ex. 12: 3, *לְיוֹם* for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, *לְאִישׁ* to a man i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, *הַבַּיִת* the house viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, *הָאֱלֹהִים* the Lord Isa. 1: 24, *הָאֱלֹהִים* the (true) God, *הַשָּׁמַיִם* the heavens, *הָאָרֶץ* the earth Gen. 1: 1, *הַשֶּׁשֶּׁשׁ* the sun Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, *הַחֶרֶב* the sword devoureth one as well as another 2 Sam. 11: 25; they shall mount up with wings *בְּנִצְּתַיִם* as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is *הַזָּהָב* gold Gen. 2: 11 LXX. *τὸ χρυσόν*; the king made *כֶּסֶף כַּאֲבָנֵי* silver like stones 1 Kin. 10: 27; swallowed up *בְּיַיִן* of wine, led astray *בְּיָדֵי חֲזָקָה* by strong drink Isa. 28: 7; where shall *הַחֲכָמָה* wisdom be found? Job 28: 12 LXX. *ἡ δὲ σοφία*; there is a superiority *לְחֲכָמָה* to wisdom above folly like the superiority *לְאוֹר* of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36, חָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom to do all work* Ex. 36: 1, חָכְמָה *wisdom, the attribute in general, shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַיְשָׁרִים וְהַיָּמִינִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַזְקֵנִים the ancients* 1 Sam. 24: 14, הַנִּמְצָלִים *the escaped* Gen. 14: 13, הַחֹלְבִים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיָּעֵר *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַתְּרִיָּא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁתָּדִים *the one destroying* i. e. destroyers 1 Sam. 13: 17; *like הַבָּשָׂר the sheaf* i. e. sheaves Mic. 4: 12; וְהַחֲמֹר ... הַסּוּם 2 Kin. 7: 10; הַיְשָׁרִים is contrasted with הַיָּמִינִים Ps. 37: 16. So some explain הַיָּשָׁר Num. 11: 27 as equivalent to הַיָּעֵר but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הָרָשָׁתָּה Gen. 2: 9 and elsewhere, הַשְׁכֵּתָּה 1 Kin. 10: 19, 2 Chron. 9: 18 and בְּהַשְׁקִיזֶה Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַחֹלֵכִים *who went* Josh. 10: 24, הַיּוֹלֵךְ *that shall be born* Judg. 13: 8, הַתְּקַדִּישׁ *which he sanctified* 1 Chron. 26: 28, הַנִּכְרָזִים *who are present* 1 Chron. 29: 17, הַבָּרִיךְ *into (the place) which he prepared* 2 Chron. 1: 4, הַנּוֹלָרֶלֶה Gen. 21: 3, הַבָּאָה Gen. 18: 21, 46: 27, Job 2: 11, הַשֹּׁבָה Ruth 1: 22, 2: 6, 4: 2, הַתְּרַאָה 1 Kin. 11: 9, הַחֲזָלָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַעֲלֵיָהָ *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַיָּמִינִים *ye deaf*, הַיָּעֵרִים *ye blind* Isa. 42: 18, הַיּוֹשֵׁבָת *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, אִישׁ *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word a *manly* cast) נָאִים *O careless women* Isa. 32: 9, אֲנָשִׁים *O ye husbandmen* Joel 1: 11, נָאִים



*ye children* Prov. 4: 1, אֲנִי אֶרֶץ *O land* Eccles. 10: 16, 17, אֶרֶץ חֲרָבָה *O barren* Isa. 54: 1.

c. Like the Greek  $\pi\alpha\varsigma$ , when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל-הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל-הָעִירִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-סֹד *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, לֹא יִהְיֶה עֲמָלָה *no work shall be done* Ex. 12: 16, אֵין כָּל-חֵדָשׁ *there is no new thing* Eccles. 1: 9, לֹא-יִהְיֶה כָּל-אֱלֹהִים *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιωθήσεται πάντα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּחֱסִין *as (the) a nest*, Isa. 10: 14, כַּסֵּפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַיָּדִי (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Deut. 1: 44, כַּשָּׁרָדִים *as (the) scarlet*, כַּחֹלֶת *as (the) snow*, כַּחֲמָצִית *as (the) crimson*, כַּצֹּמֶת *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כַּחֲצִצְקִים *like foxes* Ezek. 13: 4, כַּצִּבְּצִימִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹיִם הַחֲזִקִים *the lion and the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בַּצֹּמֶת וּבַכֶּסֶף וּבַחֶמֶר *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* וְהֶעֱמִיתָ וְהֶעֱמִיתָ *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase וַיְהִי הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, בַּאֵל *Baal*, הַשָּׂטָן *the adversary*, שָׁטָן *Satan*, הַנָּהָר *the river*, הַיַּרְדֵּן *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), הַיַּרְדֵּן *the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂרֹן *the plain*, שָׂרֹן *Sharon*, הַלְבָּנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַבְּרָרִים *the garden*, כַּרְמֵל *Carmel*, הַמְצָפָה *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאָדָם and אָדָם *the* (first) *man*, *Adam*, הָאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In הַצֵּיטָה הַמְנַשֶּׁשֶׁה *the half tribe* of *Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article, כַּשְׁדִּיָּים *the Chaldeans*, but הַכַּשְׁדִּיָּים Jer. 37: 8, 9, הַפְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרָמִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun, הַחֲרָשִׁים, § 53. 2. a. Symbolical like real names do not receive the article, הַיָּד הַבִּיחָה *Treacherous Jer.* 3: 7, אַפְסָתָה *Apostate* ver. 6, הַיָּד הַרָבָה Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אֲבִינִי *our father*, שְׁמִי *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half* of *them* Josh. 8: 33, opposed to a preceding חֲצִי *one half* of *them*; see also הַבְּרָכָה Isa. 24: 2, הַתְּצִיָּה Lev. 27: 23, בְּתֵיבִי (in some editions) Ezra 10: 14; בְּתֵיבִי *in the midst* of *my tent* Josh. 7: 21, בְּתֵיבִי הַתְּצִיָּה *in the midst* of *its fold* Mic. 2: 12, כָּל־הַנְּשִׂאֵיהֶּ *the whole* of *its women* with *child* 2 Kin. 15: 16; in כָּל־נְשָׂאֵיהֶּ Prov. 16: 4 it distinguishes the noun נְשָׂאֵיהֶּ from the preposition כָּל. In בְּרִאשָׁתָּה Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet* to *you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמִּצְחָה *the* (one) *smiling* *him* Isa. 9: 12, הַמְּבִיָּה *the* (one) *bringing* *thee* *up* Ps. 81: 11, הַמְּצִיָּה *the* (one) *crowning* *thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars* of *heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet* of *the priests* Josh. 3: 13; is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes* of *Israel* Ex. 24: 4, דְּבַר יְהוָה *the word* of *Jehovah* Gen. 15: 1; has a pronominal suffix, בְּבוֹרֵי בְעִשְׂתִּי *the first-fruits* of *thy la-*

*bours*, נְשֵׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, בְּעֵרַת שָׂוִיָּה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, מְלָאכֶת עֲבוֹדָה שְׁוֵיָּה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָכָה אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָכָה הָאֱלֹהִים *Judg. 6: 20*, מַלְאָכָה יְהוָה ver. 21 *the angel of God or of Jehorah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשֹּׁכְבִּים בַּאֲהָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֹהֶל שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַרְחֵל הָאָרֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַקֹּדֶמֶת שֵׁט *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקָּבֵר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲדֹנָי הַבְּרִית אֲדֹנָי בֶּל־הָאָרֶץ Josh. 3: 11, Esth. 6: 1; so after בֶּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמַּכְפֶּלֶה הַשֵּׁנִי *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַבְּנִימִי *the Benjamite*

Judg. 3: 15, בֵּית הַשֶּׁמֶשֶׁי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלֶּחֶמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִיעֶזְרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form אֲבִיעֶזְרִי Num. 26: 30; בֵּית הַתְּהֵלִי *the Bethelite* 1 Kin. 16: 34, הַמִּנְחָה *the sanctuary* 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2: 2, אֲנִי בְּפָנֵי שֶׁשֶׁשׁ *in the presence of (the) sun* Ps. 72: 17, אֲנִי שֶׁשֶׁשׁ *(the) watchman says, (the) morning comes* Isa. 21: 12; *to give וְאֶת-הַמִּנְחָה וְאֶת-הַמִּנְחָה both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases וְשֶׁשֶׁשׁ Gen. 2: 4, Ps. 148: 13, קִנְיָה שֶׁשֶׁשׁ וְאֶת-הַמִּנְחָה Gen. 14: 19, 22, חֵת הָאָרֶץ but חֵת הָאָרֶץ, חֵת-הָאָרֶץ except Ps. 59: 14; or words שֶׁשֶׁשׁ but חֵת-הָאָרֶץ; several of these seem to have assumed almost the character of proper names אֶת-הַמִּנְחָה *the Tent of meeting*, חֵת-הָאָרֶץ *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, הַמִּנְחָה *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, הַמִּנְחָה *the Almighty*, אֱלֹהֵי הַמִּנְחָה *the God of hosts*, only four times אֱלֹהֵי הַמִּנְחָה *the God of hosts*, אֶת-הַמִּנְחָה *the region of the dead*, הַמִּנְחָה *the world*, הַמִּנְחָה *the abyss*, צָפוֹן and צָפוֹן *the north*, הַמִּנְחָה only once הַמִּנְחָה Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, קֶלֶה לָּעֶרֶב *at evening-time* Gen. 24: 11, קֶלֶה לָּעֶרֶב *sun-rise* Deut. 4: 47, עַד אֶת-הַמִּנְחָה *to (the) year's end* Deut. 11: 12, צֶהַר *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as רָאשׁ *(the) head* Isa. 37: 22, *put forth יָד the hand* Gen. 37: 22, *lay עַל-הַפִּה the hand upon the mouth* Mic. 7: 16, בְּיָד *with the hand* 1 Sam. 19: 9, *pounce בְּהֵמָה upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *turn לָּעֶרֶב the back and not פָּנִים the face* Jer. 2: 27, *lift up קֶרֶן the horn* 1 Chron. 25: 5, מִן-הַמִּנְחָה לְהַמִּנְחָה *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in the beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מִן-הַמִּנְחָה *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבֻלָּה *and the border* Josh. 13: 23, רֵחַב *the breadth*, קִבְיָה *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶת-הַמִּנְחָה *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פָּנִים אֶת-הַמִּנְחָה Gen. 32: 31, אֶת-הַמִּנְחָה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,



man and woman, young and old, and ox and sheep and ass Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רגלי אִישׁ footmen Judg. 20: 2, אנשי חֵזק men of strength 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הָהֵן Son-in-law is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *voc unto* הַהֵנּוּ the (persons) decreeing unrighteous decrees וְכָתוּב and writing, etc. Isa. 10: 1, הַזֶּה וְהַהֵוא O psaltery and harp Ps. 57: 9, הַזֶּה וְהַהֵוא Neh. 1: 5 comp. Deut. 7: 9, 12, הַזֶּה וְהַהֵוא (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶלְעָזָר וְאֶל־נְחֻמְיָאֵל.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר a river Gen. 2: 10, גַּם־רֶכֶב גַּם־פָּרָשִׁים both chariots and horsemen Gen. 50: 9, חֵלֶב וְדָבָשׁ milk and honey Ex. 3: 8, עוֹלָם יָמָיו an infant of days Isa. 65: 20.

a. The numeral אחד one is occasionally employed in the sense of an indefinite article, כַּל אֶחָד a basket Ex. 29: 3, אִישׁ אֶחָד a man Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד הַנְּבִלִים one of the foolish women i. e. a foolish woman Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד one prophet 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, פָּרָשׁ אֶחָד a single flea 1 Sam. 24: 15, 26: 20.

## ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן הָחָם a wise son



Prov. 10: 11, הָתֵן יָצָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, תְּהִיָּךְ הָרַבִּים *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח הַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת עָלַי *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זֶרַע בְּשִׁלְיוֹ *his strange work*, נִכְרִיָּה *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַנְּקִלָּה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַנֶּחֱשֵׁת הַזָּרָה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵיכֶם אֲחֵר *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בְּנֵינִי אֲבִיר *Ps. 68: 28*. In דְּבָרָם רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם גָּדוֹל *Ps. 104: 25* the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is great etc. So הַמְּלָאכָה הַנִּבְזָה וְנִקְלָשׁ *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אֲחֵרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַחֲדָשָׁה הַגְּדוֹלָה *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַגְּדוֹל בּוֹר *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲשִׂיר *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־הַבְּהֵמָה הַרְגִּישָׁה *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַיָּדֵי *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הַלֹּכֶה *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

c. In a few instances a participle belongs to a preceding suffix *בְּגֵיָהּ* *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *בְּנֶחֱלִי* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *בְּלֹא עֲלִית* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *רַבּוֹת הַרְבֵּה* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *כָּלֵט* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּלִבִּי* *אֹיְבֵי* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִישׁ מִדֶּה־אָרֶץ* *man of the earth* Ps. 10: 18, *נֹכְדֵיהֶם כֶּלֶם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הָאֵלֶּה הַדְּבָרִים* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵמָּה* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוא* e. g. *הוא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוא הַלַּיְלָה הַזֶּה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָעַמִּים הַנִּשְׁאַרִּים הָאֵלֶּה* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרֵעַ* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר זֶה* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יְבִשְׁתִּי* *this my oath* Gen. 24: 8, *זֵאת אִתִּי* *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *זֶלַט הָלֵט*

הַחֵזֶה *this small quantity of honey* 1 Sam. 14: 29, אֶרֶשׁ אֶפְרַתִּי הַזֶּה *that Ephra-thite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה הַחֵלִי *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, הַיּוֹם הַזֶּה Mic. 7: 12, see ver. 11.

## NUMERALS.

*Cardinal Numbers.*

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקוֹם אֶחָד *one place* Gen. 1: 9, הַקִּירִיגָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד בְּתִשְׁעִים *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד עַבְדֵי הַבַּיִת אֶחָד *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הָרָרִיר־אֶמָּה; Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחָיָאִים *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַקָּדֵשׁ אֶחָד Num. 28: 4, הָרֹאשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive הֵן, which appears to be redundant אֶחָד בְּאַחַד אֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבַּעַת מַלְכִּים *four kings* Gen. 14: 9, שִׁשִּׁים עִיר *sixty cities* Deut. 3: 4, יָאֵהָה

מֵשֶׁתֶּת אֶלְפִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִים *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֶרְבָּים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral שְׁנֵי הַמְּאֹת *not two of the lights* but *the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד בְּנֵי-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת בְּנֵי-מִימָם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִינוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי-אֲנִינוּ *we two* 1 Kin. 3: 18, שְׁנֵיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתָם *ye three*, אֲשֶׁר-שָׁמַעְתָּם *they three* Num. 12: 4, אֲרֻבָּתָם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתִּי *thy fifty*, חֲמִשָּׁתִּי *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָם *their fifties* ver. 14, אֲנִי אֶלְפִי *my thousand* Judg. 6: 15, אֲנִי אֶלְפִי *your thousands* 1 Sam. 10: 19, עֶשְׂרֵי אֲלָפֵי *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שֶׁבַע מַעְלֹת *seven steps* Ezek. 10: 22, כֶּבֶדִּים מֵאָה-אֲלָפִים *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָחוֹת *three leaves* Jer. 36: 23, שְׁלֹשָׁה סַבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אֲרֻבָּעַת צֹאן *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה* *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וּשְׁלֹשִׁים שָׁנָה* *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים* *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *הַלֵּל* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמְתָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשֵׁעַ בָּמֵית שָׁנָה* *nine hundred years* Gen. 5: 5, *אַלְפֵי אַמְתָּה* *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמִישֵׁי עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים עֲצָרוֹת* *twenty planks* Ex. 26: 18, 19 but *תְּשֵׁעַ עָרִים* Ex. 36: 23-25, *תְּשֵׁעַ עָרֵי מְדִינָה* *thirteen cities* Josh. 21: 33, *אַמְתָּה הַשָּׁמַיִם* Cant. 4: 4, *בָּמֵית אֶחָד* 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנָה* *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַמְתָּה* *three cubits* 25: 17 K'thibh where the K'ri has *אַמְתָּה*, *שְׁנֵי הַזְּמָרִים* Ex. 16: 22, *שְׁלֹשָׁה אֲלָפִים* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרָנִים* *thirty companions* Judg. 14: 11, *שְׁמוֹנֶה עָשָׂר בְּנֵי חַיִּל* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וּשְׁנַיִם* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֲדָמָה* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַחֲבֵרִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *נֶפֶשׁ* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים זָהָב* *ten (shekels) of gold* Gen. 24: 22, *שְׁלֹשׁ בָּמֵית שֶׁקֶל* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנֵי עֶפְחִים* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ עֶפְחִים* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַמְתָּה* *cubit*



is occasionally preceded by the preposition ב, thus אַרְבָּע בָּאַמְטָה *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, אַלְפֵה בַּמֵּאתִים הַמֵּשִׁים *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שִׁבְעֵי וּשְׁלֹשִׁים וּבִמְאֵת שָׁנָה *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, בִּמְאֵת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם *(the) two are better than* הָאַחַד *(the) one* Eccles. 4: 9, הָאַרְבָּעִים *the forty* Gen. 18: 29, הַחֲמִישִׁים הַצְּדִיקִים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָי *his two daughters* 19: 30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix הַחֲמִשָּׁה נְשֵׁי־חָתָן *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition שְׁלֹשִׁים הַשֶּׁקֶל *the thirty shekels of silver* Zech. 11: 13, שֵׁשׁ הַשִּׁעְלִים הָאֵלֶּה *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַחֲמִישִׁים הַיְּהוּדִים Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הַחֲמִישִׁים וּבְמֵאסִּים *the two hundred and fifty men* Num. 16: 35, שְׁנַת הַחֲמִישִׁים שָׁנָה *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In הָאַרְבָּעִים הַבָּנִים *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article הַשְּׁלֹשָׁה הָאֵלֶּה Dent. 19: 9, but more commonly it is given to neither שְׁנָתָאֵם Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְהַמֵּיָּמָה וְשִׁבְעִים*.

*b.* When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַשְּׁלֹשִׁים עָשָׂר* *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְעָשָׂר* Ex. 12: 18; or to the second, *אִשְׁתֵּי עָשָׂר אֲנָשִׁים* *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הַבָּקָר שְׁנַיִם-עָשָׂר* *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

### *Ordinal Numbers, etc.*

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי* *a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית* *in the third year* 1 Kin. 18: 1.

*a.* Instances occur of expressions rendered definite by the article before the adjective only *כְּבֹדָה הַשְּׁלִישִׁית* *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *בֵּית הַנְּעָרִים שֵׁנִי* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה שְׁנִית* *year*, *הָרְבִּיעִית* *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ* *month*, Ezr. 10: 9; *יוֹם* *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

*b.* In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי* *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הָאֶחָד* *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הָאֲחֵר* *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵי עָשָׂר וְשֵׁבַע* *the twenty-seventh year* 1 Kin. 16: 10, *שְׁנֵי הָאַרְבָּעִים* *the fortieth year* Num. 33: 38, although this order is not always observed, *שָׁנָה שְׁלֹשֶׁת-עָשָׂר* *thirteenth year* Gen. 14: 4, *עָשָׂר חֹדֶשׁ* *the eleventh month* 1 Chron. 27: 14, 15.

*a.* A fuller form of expression is sometimes employed, e. g. *בְּיָמֵי שְׁלֹשִׁים*

וּשְׁבַעֲשִׁיעָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעָה שָׁנָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנָה אֶחָדָה Ezr. 1: 1, Dan. 9: 1, 2, שְׁנָה שְׁמֹנֶה Hag. 1: 1, 15, שְׁנָה תְּשִׁיעִית Dan. 8: 1, but with the article הַשְּׁבַע שְׁנָה *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמֵי הַחֹדֶשׁ *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִיָּה *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵץ הָאֶחָד...וְהַחֵץ *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day*, וְרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַמֵּסָפָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַצְבָּה וְהַחֵץ הַשֵּׁנִי *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרִים *two tenths*, שְׁלֹשָׁה עֲשָׂרִים *three tenths* and חֲמִשָּׁה *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, אֶחָדָה *once*, שְׁנַיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פֶּגֶעַם *stroke or beat*, שְׁנַיִם *twice* Gen. 27: 36, אֶשֶׁר עָצָרְתִּי *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, הַשְּׁנַיִם הַנְּסִיָּאִים *the two princes* i. e. every two princes Num. 7: 3

לְכַבֵּשׁ הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשָׁנָתָא רְלִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively מְשִׁירֹן מְשִׁירֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם שְׁלֹשָׁה *two or three* אַרְבָּעָה חֲמִשָּׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially ראשונה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

### APPPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Dent. 33: 1, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכֹּן שְׁבָתָהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לִיר פָּרָא *Job* 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally רִבֵּה מֶלֶךְ Hos. 5: 13, 10: 6, and מֶלֶךְ הַמֶּלֶךְ Prov. 31: 1; such combinations as הָרַר הָהָר *mount Hor* Num. 20: 22, הַנָּהָר *the river Ahava* Ezr. 8: 21, הָעָם יִשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה Isa. 45: 19, אֲנִינוּ עַמִּי *we thy people* Ps. 79: 13, הָיָה הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix הָאִישׁ הָאֵלֶּה *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה תְּיָרָא *thy God, he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַחֶזֶק הַחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Dent. 16: 21, *שְׁלֹשׁ סֵאִים* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְע־שָׁנִים* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *סָבֵן* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפָר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *בְּכֶלֶם בְּכֶלֶם* (instead of *בְּכֶלֶם בְּכֶלֶם*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנֵי יָמִים* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁת יָמִים* *three full weeks* Dan. 10: 3; *מִקְנֵה בָקָר* *possession* consisting in *cattle* Eccles. 2: 7; *אֶמְלָא זָכָר וְאֶמְלָא* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כֶּלֶם חֲדָשׁ* *double handful* (of) *toil* Eccles. 4: 6, *רֶמֶשׁ מְעֻלָּה* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמֵּשֶׁבֶת הַזֶּה* *the destined possessor of my house is Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַחֲזָאָה אֵתֵּן אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *הָבָר... הַבָּרִי רִבִּית* Gen. 7: 6, 14: 12, Ex. 22: 30, *הָבָר... הַבָּרִי רִבִּית* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַחֲבָתֹת הַזֹּהָב* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַחֲבָתֹת*), *הַחֲבָתֹת* Jer. 25: 15, but this is not always the case *בִּדְרָה* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַחֲבָתֹת הַכֶּסֶּם* *the one silver dish* Num. 7: 85, *נְרֵיהֶם הָזָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כָּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כָּלֶם גְּלִיָּהֶם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc.*, nor Ezra 10: 17 *they finished in all* i. e. entirely. in toto, *the men who etc.*



3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בְּרַפְּיִם* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִיָּגִים* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֵּד* *whole stone (from the) quarry* 1 Kin. 6: 7, *הַמִּזְלֵג שְׁלֹשׁ הַשָּׁנִים* *the fork (with) three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִמְיָה* *pastured cattle* 1 Kin. 5: 3, *לֶחֶן מַיִם* *bread of affliction and (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֲרִים אֵרֶם* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *בָּנֵי פֶרֶזְעָה* Ps. 60: 5, *אֲגָלִים* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֲרִנּוֹן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הַתְּאִוָּה הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַמְּרֻבָּבָה הַמְּרֻבָּבָה* *the chariot (of) the cherubim* 1 Chron. 28: 18, *כִּלְיָה הַנְּבוּאָה* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *יְנֵאִי יִנְקָר* *my false enemies* Ps. 38: 20, *בְּרִיתִי הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹאֵן בְּצֻרָה* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהִים צְבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַתְּאִוָּה הַבְּרִית הַתְּאִוָּה* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַגָּדִים הַרְבֵּעִין* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים נָם* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *פְּתוּחֵם הַמִּצְחָה* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *פַּר הַשְּׁנִי שִׁבְעַת שָׁנִים* *the second bullock seven years (old) for* *בְּנֵי־שִׁבְעַת שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *גְּבוּרֵי חֵלֶל כְּלָאֶת* *men of strength (for) the work of the service of*

*the house of God* 1 Chron. 9: 13, 2 Chron. 8: 5, קִרְיַת יִשְׂרָאֵל הַשְּׂמַיִם *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word הָיָה בְּיָמָיו שְׁנֵי אֲנָשִׁים *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָיָה בְּלִבִּי בָּזָה *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּבוּלֵיהֶם וְחֻמֵּיהֶם וּבָרִיחַ *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָאָדָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word בְּשֵׁנִיָּה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct בְּשֵׁנִיָּה הַכֹּהֲנִים *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun בְּשֵׁנִיָּה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עֲלֵהָרֵג בְּשֵׁנִיָּה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness הַבְּרָיָהִם הַבְּשֵׁנִיָּה *their brethren of the second rank* 1 Chron. 15: 18.

### THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רֶכֶשָׁתָם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבֹנֵי עַמִּי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבֵּי־אֶרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מֵצֶה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So כְּלִי טַיִם *birds of prey* lit. preying of birds Ezek. 39: 4, אִשָּׁם *fool of man* i. e. foolish man Prov. 15: 20, חֲמֹר אִשָּׁם *wild ass of man* Gen. 16: 12, זֹבְחֵי אִשָּׁם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹלַת זְרֹעֲךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb בְּיָדְךָ for the most part with inanimate or irrational objects מֵיִם בְּיָדְךָ *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, בְּיָדֶיךָ הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used יִצְהָר לֶחֶם *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, הַחֶסֶד *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קוֹמַת אֲרָזֵי *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבַע שֶׁבַע *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּהִי סִרְיָרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתֵּימָרִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בִּתְּיָן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שְׁלִישִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as קְלָנָן הָאֲרָץ Num.

34: 2, הַיָּהוּדִים הַזֵּה Lam. 2: 13; הַיָּהוּדִים is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The *material* of which the preceding noun is composed, הָזָהָב *a ring of gold* Gen. 24: 22, כֵּל־עֵץ *vessel of wood* Lev. 11: 32, הַצֹּדֵדִים הַזֵּה *the flock of goats* Cant. 4: 1, שְׂדֵי־אֲבֵן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁעָלָל *a journey of three days* Jon. 3: 3, מִשְׁעָלָל *the weight of a talent* 1 Chron. 20: 2, מִשְׁעָלָל *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲדָמָה *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּד *mighty man of valour* Judg. 11: 1, עֵץ פֵּרוֹת *tree of fruit* Gen. 1: 11, הַבֵּית הַזֶּה *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַקְּדִשִׁים *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

*a.* So אֱלֹהֵי צִיּוֹן *God (who is) my rock* 2 Sam. 22: 3, הַר צִיּוֹן *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ *the year of the death of the king* Isa. 6: 1, עֵת רַחֲמֵינוּ *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

*b.* It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, זִבְחֵי צִדִּיק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* הַשֵּׁם הַגָּדוֹל וְהַנּוֹרָא *thy name glorious (lit. of glory) and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, מֶלֶךְ *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ הַצֹּרֵף *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ הַדְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, הַמְּלִאֲכָה *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן־שְׁמֹנֶה יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי מוֹת son of death i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי רָעָל sons of worthlessness i. e. *wicked* Deut. 13: 14, בְּתוּלַת טַעַם daughter of ninety years i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object בְּנוֹת הַמִּלְּךָ a fertile hill lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective כִּי הַקָּרִים the bitter waters Num. 5: 18, 19, 23, 24, כְּלֵאֲלֵי רָעִים evil i. e. *destructive angels* Ps. 78: 49, חֵיל בָּהֶר a strong force Isa. 36: 2, מִזְבֵּחַ רָבָעָה a square doorpost Ezek. 41: 21, but not, as Kimchi adds, שְׁקִיפִים הַלְוִיִּם 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כִּי הַקָּדֹשׁ vessels of small (capacity) Isa. 22: 24, כִּי בָלָא waters of fulness Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל perhaps every house of great (size), though others render every great (man's) house Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, כִּי בָּהֶם few men Deut. 26: 5, נִלְתָּ חֲבִיר continual burnt-offering Num. 28: 6, הָיָה חָזָם blood (shed) causelessly 1 Kin. 2: 31, יָדָי יוֹאֲבִי enemies in the day time Ezek. 30: 16, הָיָה הַבֶּן הַדֹּמֵם dumb stone Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ אֵלֹהִי a God nigh at hand, אֵלֶיךָ קָרוֹב a God afar off Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה the law of Jehovah Ex. 13: 9, סֵפֶר מִשְׁחָה the book of Moses 2 Chron. 25: 4, חוֹלַת אֶהֱבָה sick from love Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אֶהֱבֵאת יְהוָה the love of Jehovah i. e. *exercised by him* 1 Kin. 10: 9, חֲכָמַת שְׁלֹמֹה the wisdom of Solomon 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאַת אֱלֹהִים the fear of God Gen. 20: 11, מִמְּשָׁלַת הַיּוֹם the rule of the day Gen. 1: 16, אֲבֵל אָבִי the mourning for my father Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה the silver for the field Gen. 23: 13, טֶבֶן בְּתֵיבֵם grain for the famine of your houses Gen. 42: 19, מִיָּטָר וְהִנֵּה the rain for thy seed Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיָא יְהוָה the zeal of Jehovah, which he feels Isa. 37: 32, קִנְיָא הָעָם zeal of the people, which is felt for them Isa. 26: 11; נִגְזַת סֹדִם the cry against Sodom Gen. 18: 20, נִגְזַת-הָלָל the cry of the poor Prov. 21: 13; הִרְרָהֶם



*the way of the sea* i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם דֶּרֶךְ *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; דֶּרֶךְ יָם *his wrong* i. e. done by him Ps. 7: 17, דֶּרֶךְ יָם *my wrong* i. e. done to me Gen. 16: 5; מֶלֶךְ *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מֶלֶךְ with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; מֶלֶךְ subj. Ps. 39: 11, obj. Ps. 38: 12; מֶלֶךְ subj. Ps. 116: 14, obj. Ps. 56: 13; מֶלֶךְ subj. Prov. 3: 11, obj. Ps. 73: 14; מֶלֶךְ (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשַׁלֵּם נַפְשׁ *restoring the soul* Ps. 19: 8, מְאַהֲבָה שְׁמִי *loving thy name* Ps. 5: 12, בָּאָה שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשַׁלֵּם אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשַׁלֵּם קִים *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession מְשַׁלֵּם שֻׁלְחָנְךָ *the eaters at (belonging to) thy table* 1 Kin. 2: 7, or apposition מְשַׁלֵּם אֶדְרָם Hos. 13: 2 (2 a); but אֶדְרָם יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object מְשַׁלֵּם דֶּשֶׁן Mic. 2: 8, מְשַׁלֵּם מִלְחָמָה Mic. 2: 8, מְשַׁלֵּם Ps. 18: 40, מְשַׁלֵּם Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְשַׁלֵּם אֱלֹהִים *smitten of God* Isa. 53: 4, מְשַׁלֵּם נֶאֱמָר *born of a woman* Job 14: 1, מְשַׁלֵּם נֶאֱמָר *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, מְשַׁלֵּם חֲגֹרֶת-שֵׁשֶׁן *girded with sackcloth* Joel 1: 8, מְשַׁלֵּם חֲגֹרֶת מְשַׁלֵּם *the man clothed with linen* Ezek. 9: 11, מְשַׁלֵּם מְשַׁלֵּם *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, מְשַׁלֵּם מְשַׁלֵּם *on the king's reading* 2 Kin. 5: 7, מְשַׁלֵּם הָרִישׁוֹ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, מְשַׁלֵּם קָרָא-שְׁמוֹ *to call Samuel* 1 Sam. 3: 8, מְשַׁלֵּם הָרִישׁוֹ *to drive them out* Deut. 7: 17; or both subject and object may be expressed מְשַׁלֵּם אֵתָּה *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמֵא-שִׁפְתָּיִם *unclean as to lips* Isa. 6: 5, קָשִׁי-לֵב *hard hearted* Ezek. 3: 7, נָכַר רְגֵלָם *rent as to garments* 2 Sam. 13: 31, נָכַר רְגֵלָם 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, *πρόσθετον*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רַמְלֵי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרֹרִי-בָסְסוֹ ..... צְרֹרִי בְּכַסְיָהֶם Gen. 42: 35, בְּנֵי כְלָאִים Isa. 42: 22, גְּבוּלֵי בֵּית אֲבוֹתָם *their clays or fathers' houses* 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית הַבְּמֹזוֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְכֶם *your hand* Gen. 43: 12, רַגְלֵם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הַרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְבָּם *prophets out of their own heart* Ezek. 13: 2, כְּדִי בְּלִי *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קֵצָה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, בִּיקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דֵּבַר אֲשֶׁר *for the reason that* Dent. 22: 24, particularly when the relative is itself omitted, בְּיַד-תִּשְׁלַח *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּהִי־הָהֵּם דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַחֵכְמָה וְהַדַּעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51: 21.

a. So before וְ used as a relative, הַר-רִיָּה *the mountain that his right hand has acquired* Ps. 78: 54, קָיָוָה *Ps. 104: 8*. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus **כִּי** Dent. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; **כִּי** 2 Chron. 29: 27; **בְּרֵאשִׁית** Job 18: 21. Some would so explain **בְּרֵאשִׁית** Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 26. The construct is once used where a noun is repeated **שַׁבָּת שַׁבָּת** *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, **רֹאשֵׁי בָתֵּי אֲבוֹתָם** *the heads of the houses of their fathers* Ex. 6: 14, **בְּנֵי יִשְׂרָאֵל** *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, **פְּרִי-גִדְלֵי לֵבָב** *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

*a*. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows **הַרְיָמוֹת** *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Dent. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

*b*. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized **הָרֵאשִׁית מִלְכָּה אֲבִי-מִלְכָּה** *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, **אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב** *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated **אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב** *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun **רֹאשׁ עֵרֶב וְעֵרֶב** *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, **מֶלֶךְ סֹדֹם וְמֶלֶךְ גֹּמֹרָה** *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated **בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל** Gen. 46: 7, 19: 16, Ex. 10: 6.

*c*. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest **רֶכֶב פָּרָעוֹה וְרֶכֶב יָמָיו** *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun אֲבוֹנֵי הַיָּרְאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְחָלֵי הַבָּשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׁבֵי הַקֶּשֶׁת *Ps. 78: 9, if rendered as it is by some armed with, shooting the bow, though נוֹשְׁבֵי may be in construction not with קֶשֶׁת but with רֹבֵי armed ones of those who shoot the bow, armed bowmen.* This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeable to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, בְּעִשָּׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, עֲטֹרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גִּבּוֹרֵי הַחַיִל *the mighty men of valour* Josh. 1: 14, זָהָבִי זָהָבִי *his idols of gold* Isa. 2: 20, שֵׁם קְדֹשִׁי *my name of holiness i. e. my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; הַצִּיּוֹר הַשֵּׁנִי הַכְּרוֹב הַצֵּלָה 2 Chron. 3: 11, since צִיּוֹר is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, הַלְּבָנִית הַשְּׁמֶלֶךְ הַשֵּׁנִי הַלְּבָנִית *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָד אֶתֶר הַזָּקֵן Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֹּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֹּל הַהֲרָסָה שָׁן *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the



direct object of a participle is preceded by the indirect *הָאֵלֹהִים* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

*b.* There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* *בְּלִיָּהוּ פָלֶי* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *גִּבּוֹרֵי גִּבּוֹרֵי* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַצֶּמֶר* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *הַזָּהָב הַהוּא* *the golden altar* Ex. 40: 26, *הַשְּׁלִישִׁית הָאֶפְחָה* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי דָרְכִי* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18.
2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *רַבְּרָא רַבְּרָא* but *הַרַבְּרָא* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

*c.* He paragoric may be attached to a noun in the construct state, *לְמַעַן קוּמָה* *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּשֵׁרָה* *to Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאן אֶתֶר* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּית אֶלִּישָׁה* Gen. 37: 12, *הַבֵּית לְאֶלִּישָׁה* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) *of David* Ps. 11: 1, *אֲמֹנִן לְאֶחָד־נָעָם* *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵתֵר לְטוֹבִיָּה* *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

*a.* In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing



noun, *the offerings of Israel* לְעֹלֹתַי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן יֵשׁוּ a *son of Jesse* 1 Sam. 16: 18 (בֶּן יֵשׁוּ 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), עֶבֶד לְשֵׁר הַטְּבָחִים a *servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions לְדָוִד אֶת־פְּסַלְמֵי דָּוִד a *psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְבָּקֻק a *prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַיּוֹם־הַחֲמִישִׁי יוֹם לַחֹדֶשׁ the *fifteenth day of the month* 1 Kin. 12: 32, בִּשְׁנָה הַחֲמִישִׁית לְמַלְכּוֹ in the *fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שָׁלֹשׁ לְאַחַז in the *third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַדְּבָרִי הַנְּבִיִּים לְבִלְכִי יְהוֹנָדָה the *book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם a *land not theirs* Gen. 15: 13, or a suffix שְׂרָרְנוּ לְכָל־הַקְּהָל our *princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

### THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל־נִתְּבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדֵן טוֹב the *tree (was) good* Gen. 3: 6, הִנֵּה הַדֶּרֶךְ this (is) *the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנְּהַר הַרְבִּיעִי הוּא פָּרַת the *fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25.

מַה־הֵנֶּה זֶה־הֵנֶּה *what are these?* Zech. 4: 5, אַתָּה־הוּא מֶלֶכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאֶרֶץ הַזֹּאת תְּהִיָּה תִּהְיֶה *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תִּשְׁחוּ *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes began* (to be) *dim* 1 Sam. 3: 2; וַיִּהְיֶה לְנוֹחַ אִישׁ הַחֲדָרָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; וְהַיָּרֹקֶת שֶׁנָּהָרָה *when thou ceasest spoiling* Isa. 33: 1, הַשֵּׁשׁ הָפָךְ לָבָן *the hair has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called*, *to be esteemed*, etc.

b. Simple existence is predicated by means of the particle הָיָה *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵה נָדָר *Gen. 11: 30*, אֵין רִיחַ *Lev. 26: 36*, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פֶּה־אֵין אֵלֶּי *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אַתָּה לֹא־תִשָּׁלַח *thou art not letting go* Ex. 8: 17, אַתָּה שׁוֹמֵר *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once הָיָה is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין־הָיָה occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין־הָיָה *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי־לֹא *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יִיבֹל *the king is not he that can* etc. Jer. 38: 5; in Ex. 3: 2 אֵלֶּי־אָבָה is a participle with *ו* omitted § 93. c.

## PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יְהוָה הָאֱלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אָבִיךָ אִישׁ תְּלַחְמָה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, תְּלַחְמָה הָאִישׁ *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְיָתוֹ עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרוֹת *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be* בְּרָזֶל וְנְחָשׁ *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was בטח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. a and 6. b. Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צדק righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 *המולד אתמול we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שלום peace*, *they are מלחמה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לו to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art חבידה delights i. e. much delighted in Dan. 9: 23, equivalent to *איש חסידה* Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

### PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *רבים רחמים the word is good* Deut. 1: 14, *הנה הנהגה* *his mercies are great* 1 Chron. 21: 13, *אלה תולדות השמים* *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *כל לבב חלל the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, *פי המדבר my mouth is the (one) speaking* Gen. 45: 12, *הנהגה הנהגה Jehovah is the righteous one* i. e. is in the right, and *I and my people are הרהקים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 *החרי and הציח* are subjects.

## COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַכְּמָה מִפְּנֵי-לִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; זַיִּידִק אַתָּה מִיָּמֵי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפֶה בַּנְּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶנְגְּדִל כִּפְיָךְ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיִּהְיֶה חָכְמָה *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹדֵר *more*, הָכֵחָרִי אָזִי יוֹדֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִיָּדִי כִּפְשִׁי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, קָטָן לְךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,



הַיָּשָׁר הַחֹסֵד הַיָּשָׁר *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, כִּשְׂפָסִים *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כִּי may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הַיָּשָׁר הַחֹסֵד הַיָּשָׁר Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; אֱלֹהֵי הַיָּשָׁר 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; יְהוָה הַיָּשָׁר Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מִשְׂמֵחָה *more than* their joy at *the time* when etc. Ps. 4: 8, *making my feet* מִשְׁבְּעֵי *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 כֹּחַ הַיָּשָׁר הַיָּשָׁר *the gain of it is better than the gain of silver*.

## VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and הָיָה shall not be after them* Ex. 10: 14; *the covenant which עָשֵׂה I made with your fathers* Jer. 31: 32, *which עָשֵׂה I will make after those days* ver. 33; *what הָיָה has been is that which הָיָה shall be, and what עָשֵׂה has been done is that which עָשֵׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite  $\text{הָיָה}$  indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites  $\text{וַיִּבְרַח}$ ,  $\text{וַיִּבְרַח}$ . In 1 Kin. 1: 46  $\text{וַיִּבְרַח}$  represents an action not at its termination but its commencement; so  $\text{וַיִּבְרַח}$  Ruth 1: 15,  $\text{וַיִּבְרַח}$  Dan. 1: 1. In Gen. 11: 5  $\text{וַיִּבְרַח}$  does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versa*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

## THE PRIMARY TENSES.

### THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God  $\text{וַיִּבְרַח}$  created*, etc., Gen. 1: 1, *God  $\text{וַיִּבְרַח}$  tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that  $\text{וַיִּבְרַח}$  thou hast done* Gen. 3: 13, *thee  $\text{וַיִּבְרַח}$  have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which  $\text{וַיִּבְרַח}$  he had made* Gen. 2: 2; and *they did so as Jehovah  $\text{וַיִּבְרַח}$  had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah  $\text{וַיִּבְרַח}$  shall have washed away*, etc., Isa. 4: 4, *until the time that she*



which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-מָוֶתָנוּ O that we had died Num. 14: 2, לֹא הָיָינוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאֶתֶם ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְתְּחוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הֹלַךְ went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so שָׁמַר Deut. 12: 31 (illustrated by the following frequentative שָׁמְרוּ, Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (שָׁמְרוּ embraces the whole series of acts in the verses that follow), ver. 13 שָׁמְרוּ, ver. 23 שָׁמְרוּ, 2 Chron. 12: 11, שָׁמְרוּ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָלַךְ was perfect in his generations; *Noah* הָלַךְ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8  $\text{הִכָּתְּתָהְךָ} \text{ } \text{לְכָל־אֹיְבֵי־יָדֶיךָ}$  *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6;  $\text{לֹא־עָנִיתָ־לִּי}$  Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

*c.* When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man*  $\text{אֲשֶׁר־הִצְבִּיחַ־לָּהּ}$  *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after  $\text{אֲשֶׁר־הִצְבִּיחַ}$  Gen. 12: 4, 17: 23, 18: 33; after  $\text{כִּי}$  Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after  $\text{כִּי־הָיָה}$  Dent. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun*  $\text{הַשֶּׁמֶשׁ}$  *had risen* and *Lot*  $\text{לֹט}$  *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land*  $\text{בָּרָחַלְתָּ־הָעָנָן}$  *went up* i. e. *was then going up* Gen. 19: 28;  $\text{בָּנִי}$  Gen. 11: 5 *not had built but were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*,  $\text{וַיֵּרָא}$  *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

*d.* When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after  $\text{עַד־כֵּן}$  *until, I will draw until*  $\text{כִּי־יִסְּבוּ־לִשְׁתּוֹת}$  *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11;  $\text{אַחֲרַיִם}$  *after* Lev. 25: 48;  $\text{אִם־יִזְכְּרֶנִּי}$  *if, if thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6,  $\text{כִּי־יָבִי}$  Num. 19: 18, Dent. 31: 18, 2 Sam. 17: 12; after  $\text{כַּאֲשֶׁר־יְהִי}$  *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp.  $\text{וַיִּבְרָאֵהוּ}$  Gen. 43: 9 with  $\text{אֶבְרָאֶנִּי}$  44: 32; also  $\text{וַיִּזְכֹּרְהוּ}$  and  $\text{וַיִּזְכֹּרְהוּ}$  in successive clauses of Job 19: 27,  $\text{וַיִּזְכֹּרְהוּ}$  and  $\text{וַיִּזְכֹּרְהוּ}$  Isa. 4: 4,  $\text{וַיִּזְכֹּרְהוּ}$  and  $\text{וַיִּזְכֹּרְהוּ}$  6: 11,  $\text{וַיִּזְכֹּרְהוּ}$  and  $\text{וַיִּזְכֹּרְהוּ}$  Ruth 3: 18.

*e.* After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now*  $\text{וְאִם־לֹא־נִסְּבָנוּ}$  *we would have returned* Gen. 42: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי חֵן* *there would have been pleasure to me* Gen. 18: 12, *כִּי קָמָה* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּי יָשָׁב עַל הָאָדָם* *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *שָׁמַע ה' וְהִשְׁמַע* Isa. 48: 18 has been rendered *Oh, hearken* and *שָׁמַע ה' וְהִשְׁמַע* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; *וְיִשְׁמַע* Gen. 40: 14 has not the sense of an imperative but fut. perf. see d; *הַחֲסִידִים* *the counsel of wicked men* Job 21: 16, 22: 18 *not be far, but has been and is far from me*, *הָיָה לִּי חֵן* Ps. 4: 2, *פָּתַח ה' לִּי* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *יָדָע ה' עַל הָאָדָם* Ps. 22: 22 expresses a confident assurance of present favour, see under b.

g. It is not necessary to substitute the conjectural reading *וְיִשְׁמַע* (inf. and suf.) for *וְיִשְׁמַע* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְיִשְׁמַע*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְיִשְׁמַע* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *כִּי* e. g. *וְיִשְׁמַע* *lest he may have found* 2 Sam. 20: 6, *וְיִשְׁמַע* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה מִיַּד ה' אֶמְצָא* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty* and (it is implied) *I am so still*; *הָאָרֶץ מִלֵּשָׁתָּה* *is full of violence* prop. *has been and still is full* Gen. 6: 13; *נֹדַע ה' אֵלֵינוּ* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְהִלְלוּ* *they call* (have called and still call) Gen. 19: 22, *Jerusalem תִּפֹּס* *totters* and *Judah תִּפֹּס* *falls* Isa. 3: 8, *וְהִלְלוּ* *they have declared and still declare* ver. 9, *וְהִלְלוּ* *they have ruled and*

still *rule* ver. 12, **הָיָה לָהֶם** *they* have been and *are reckoned* 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah speaks*, **דָּבַר יְהוָה** Isa. 1: 2 with reference to the utterance just begun and still proceeding; **כֹּה אָמַר** *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future **אָמַר יְהוָה** Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with **הָיָה לְךָ** *lo this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and **רָאָה עַתָּה** *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; **הִרְבֵּיתִי** *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; **בֵּרַכְנוּ** *we bless you* Ps. 129: 8, **אֲנִי אֶנְצָח** *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), **אֲנִי אֶגְדֹּר** *I hereby announce* Deut. 26: 3, 30: 18, **אֲנִי אֶקְרָא** *I call to witness* Deut. 4: 26; **אֲנִי אֶשְׁבַּע** *I swear* Gen. 22: 16; **מָלַךְ** *reigneth* 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus **הָיָה** *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, **הָיוּ** *have been and are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was, were*, and the fut. **יִהְיֶה** *am* Ruth 2: 13; **כִּי־כֵן** *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; **הִתְּחַל** *ceases* Job 3: 17; **יָכֹל** *is able, can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; **נָחַל** *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; **רַבִּי** *are many* Ps. 3: 2. (2) Denote a physical condition, **אֶחְלָשׁ** *linguishes* Isa. 19: 8, **גָּבִהּ** *is high* Isa. 55: 9, **גָּדֹל** *is great* Gen. 19: 13, **זָקֵן** *is old* (has become old) Gen. 18: 13, Josh. 13: 1, **חָשֵׁךְ** *is dark* (has become dark) Isa. 5: 30, **טֹבִים** *are goodly* Num. 24: 5, **טָהוֹר** *is clean* Prov. 20: 9, **יָבֵשׁ** *is* (has become) *dry* Joel 1: 12, 20, **רָצָה** *is fair* Cant. 7: 2, **שָׂרָה** *has been and is grievous* Gen. 18: 20, **מָלֵא** *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), **עָמֵק** *is deep* Ps. 92: 6, **עָשִׂיר** *is rich* Hos. 12: 9, **קָרַר** *has soiled clothing* as a mourner Jer. 8: 21, **קָטָן** *is small* Gen. 32: 11, **רַם** Deut. 32: 27. (3) Mental states or affections, including even those of an active nature **אֶמְנָח** *mourns* Joel 1: 9, **אֶהֱבֶה** *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), **בִּיֹּשׁ** *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), **בֹּטֵחַ** *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), **זָכַר** *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), **חָרָה** *waits* Ps. 33: 20, **חָרָה** *desires* Prov. 1: 22, **חָרָה** *(anger) burns* Gen. 4: 6, **חָסֵד** *confides* Ps. 7: 2, **תִּשְׂכַּח** *delights in* Isa. 1: 11, **יָחַל** *hopes* Ps. 38: 16, **יָדָע** *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), **נִכְאָה** *is weary* Isa. 1: 14, **נִקְאָה** *loathes* Job 7: 16, **עָלָה** *exults* 1 Sam. 2: 1, **צָדִיק** *is righteous* Job 34: 5, **עָסֵף** *has enough* Isa. 1: 11, **שִׂמְחָה** *rejoices* 1 Sam. 2: 1, **שִׂנְאָה** *hates* Isa. 1: 14, **שָׁנָן** *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* אֲנִי אֶתֶּן *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֲנִי אֶתֶּן *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; הִנֵּנִי אֲנִי אֶתֶּן *thou drivest me out* (lit. hast driven) Gen. 4: 14, הִנֵּנִי אֲנִי אֶתֶּן *I establish* 9: 17, אָנֹכִי אֶתֶּן *I accept* 19: 21, אָנֹכִי אֶתֶּן *I put forth* Ex. 9: 15, הִנֵּנִי אֲנִי אֶתֶּן *selleth*, is resolved to sell Ruth 4: 3, אָנֹכִי אֶתֶּן *I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 אֵימָהֶם בָּאֵתֶם *whence have ye come*, but in Josh. 9: 8 אֵימָהֶם בָּאֵתֶם *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future הֵלֵךְ, רָאִיתָ, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרֶחָה, *I am seeking* מְבַקֵּשׁ, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future הֵלֵךְ, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite הָיָה because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בָּכִיתָ 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. הֵלֵךְ 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths: these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רָחַם *piticeth them that fear him* Ps. 103: 13.



a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *נִהְיֵיתִי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נִבְלָתָה* *has fallen* Isa. 21: 9, *he נִסְחָף* *hath borne our griefs* Isa. 53: 4, *for I נִשְׁבַּחְתִּי* *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *אֶתְּנֶה* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

#### THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *אֶתְּנֶה* *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who יִהְיֶה was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמֹותָּ he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for אֶשְׁקֹוט I would be at rest Job 3: 13; but (if it were my case) אֶדְרֹשׁ I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so יִאָּבְדוּ may all thine enemies perish Judg. 5: 31; O that my grief יִשָּׁלַל might be weighed Job 6: 2; all that thou commandest us נַעֲשֶׂה we will do Josh. 1: 16; deeds that יֵעָשֶׂה ought not to be done Gen. 20: 9; of the fruit of the trees of the garden נֹאכַל we may eat Gen. 3: 2, לֹא תֹאכְלוּ ye shall not eat ver. 3, mine ordinances תִּשְׁכְּרוּ ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יָדַיִר he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָבִיאָה we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) לֵאמֹן תְּהַרְדֶּה in order that my soul may bless thee Gen. 27: 25, against thee I sinned that תִּצְדָּק thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, רָצַם was to be avenged Gen. 4: 24, as had been promised ver. 15, הִסְבִּיחוּ subsequently stood around Gen. 37: 7, יֹאמַר was going to say Gen. 43: 7, רָאָבוּ were to eat ver. 25, הִנְיָה was about to place 48: 17, הִגִּיד would tell 1 Sam. 22: 22, רָבִיא was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא הִשָּׁעֵז

was not heard 1 Sam. 1: 13, *where*  $\text{וְיִשְׁתַּחֲוֶה}$  *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, *where men used to worship* 2 Sam. 15: 32,  $\text{וְהָיוּ רֹדְפִים}$  *they were watching for an omen* 1 Kin. 20: 33,  $\text{וְהָיָה}$  *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 ( $\text{וְיָסָד}$  and  $\text{וְיָסַד$  denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which*  $\text{וְהָיָה}$  *he was making* Ps. 7: 16,  $\text{וְהָיָה}$  *when I saw* 73: 3,  $\text{וְהָיָה}$  *he was covering* (as seen in vision) Isa. 6: 2, *the house*  $\text{וְהָיָה}$  *was filling with smoke* ver. 4,  $\text{וְהָיוּ רֹדְפִים}$  *whilst they were rushing on as a tempest* Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so  $\text{וְהָיָה}$  Gen. 11: 6,  $\text{וְהָיָה}$  15: 4,  $\text{וְהָיָה}$  29: 8,  $\text{וְהָיָה}$  Deut. 4: 42,  $\text{וְהָיָה}$  1 Kin. 8: 33, 35,  $\text{וְהָיָה}$  Isa. 7: 23,  $\text{וְהָיָה}$  42: 4,  $\text{וְהָיָה}$  53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied,  $\text{וְהָיָה}$  *if Joseph should hate us!* Gen. 50: 15, *if I should ascend* Ps. 139: 8; so after  $\text{וְהָיָה}$  *why should he curse* 2 Sam. 16: 9, *what is man that thou shouldst remember him* Ps. 8: 5, Job 21: 15, or  $\text{וְהָיָה}$ , *why should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles  $\text{וְהָיָה}$  Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragodic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragodic form would be, would nevertheless be rendered in English by *will*, rather than *shall*,  $\text{וְהָיָה}$  *I will inform thee* Ruth 4: 4,  $\text{וְהָיָה}$  *I will not know* Job 9: 21, Ps. 101: 4,  $\text{וְהָיָה}$  *I will arise* Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶשְׁׁמְצָא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, לְהַחֲרִיב *let them burn* 1 Sam. 2: 16, תֵּשֶׁבֶת *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, יָחֵן *1 Chron. 22: 12, Isa. 5: 19* (joined with paragogr. fut.), so after לֵב *O if he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֵּאָכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, יִקָּרֵב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, תֵּלַךְ *might not go up* i. e. *were not allowed to do so* 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man shall leave* Gen. 2: 24, 9: 6, תֵּלַךְ *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אֲמָר *Judg. 14: 16, 1 Sam. 20: 5, רָצָה should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יָרַשׁ Isa. 8: 19, יָרַח Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, תִּסְמְּרָה *shall be numbered*, will be capable of being numbered Gen. 13: 16, נָדַע *could we know* 43: 7, Num. 23: 13, תֵּאָכַר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, תִּסְמְּרָה 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תֵּשֶׁבֶת *thou shalt return* Gen. 3: 19, תֵּתֶנּוּ *thou must give* 1 Sam. 2: 16, תִּשְׁׁבֵר *I had to restore* Ps. 69: 5, תָּבִיא *had to bring* Cant. 8: 11.

*f.* The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as **כִּי־יָבִיֵא**, subj. pres. *in order that יָבִיֵא it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that יָבִיֵא ye might know* Dent. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After **כִּי־יָבִיֵא**, pres. *in order that יָבִיֵא it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After **כִּי־יָבִיֵא**, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After **כִּי־יָבִיֵא** imperf. Josh. 10: 13, Jon. 4: 5. After **כִּי־יָבִיֵא** pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After **כִּי־יָבִיֵא** as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after **כִּי־יָבִיֵא** as if *it יָבִיֵא were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee יָבִיֵא that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bridle יָבִיֵא that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him יָבִיֵא that*

*I might bless him (or and I subsequently blessed him, see note b above)* Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* יְהוָה לֹא אִישׁ *that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc.* מִן הַמָּדִיחַ לֹא *that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

*g.* When employed in requests, the future is frequently accompanied by the particle  $\text{אֲנִי}$ , thus,  $\text{אֲנִי יְהוָה אֵלֶיךָ}$  *let thy servant speak, I pray thee* Gen. 44: 18,  $\text{אֲנִי יְהוָה אֵלֶיךָ}$  *let the wickedness of the wicked cease, I pray* Ps. 7: 10.

*h.* The future is idiomatically used with  $\text{לֹא עוֹד}$  and  $\text{לֹא עוֹד}$  *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* אָכַלְתִּי מִכָּל *before thou camest* Gen. 27: 33, *the lamp of God* מִנְּתִילֵי אֱלֹהִים *had not yet gone out* 1 Sam. 3: 4; to the present  $\text{לֹא עוֹד}$  *dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee* אֲשַׁבֵּחַ לְפָנֶיךָ *before I die* Gen. 27: 4,  $\text{לֹא עוֹד}$  *before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where  $\text{לֹא}$  is added to strengthen the particle. The infinitive is once used with  $\text{לֹא עוֹד}$  Zeph. 2: 2 and once with  $\text{לֹא עוֹד}$  Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* יְחַדֵּשׁ יְהוָה *saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished;  $\text{לֹא עוֹד}$  *do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why* מָה עָשִׂיתָ *weepest thou?* 1 Sam. 1: 8.

*a.* The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8,  $\text{לֹא עוֹד}$  *you see* (now, if never before) ... *why* מָה עָשִׂיתָ *do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*



*ness תִּרְוֶהֶם exalteth a nation* Prov. 14: 34, it does so now and always will; *a son יִבְרֶה honoureth his father* Mal. 1: 6.

*a.* See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יִצְעֶה used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יִצְעֶה did continually* Job 1: 5; *the daughters of Israel תִּלְכְּדנה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

*a.* In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

*b.* The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זינגט משה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings. *Balak: יְבִיחֵנִי* *brings me from Aram* Num. 23: 7, *אֶבְדּוּ בַּיּוֹם אֲשֶׁר אֲנִי בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מֵרֶחֱם אֲבֹתַי* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדֵעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הִנֵּנִי* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

### THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּיהַֽעֲשֶׂה Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּיהַֽקְוִהוּ 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope for. כִּי־נִחַדִּי 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הִחַל־לְעֲשֶׂה Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *All the days that* הָיָהוּ 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הָיָה־הַצֶּלֶשׁ 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or sha'l it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, תֵּעָבְרִי *ye shall pass* ... עָבַרְתֶּם *ye have passed* Gen. 18: 5, יִכְסִּיבֵם *shall cover them* in all time to come ... נָחֲדוּ *they went down* Ex. 15: 5, הִחַלְוּ *have ceased* (past) ... יִנַּחֲמוּ *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, יִסְדָּה *he founded it* (original creation) ... יִכְוֶנֶה *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah*  $\text{לֹא יִחַשְׁבֶּהֶם}$  *they will not consider* and *the deed of his hands*  $\text{לֹא יִחַשְׁבֶּהֶם}$  *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future  $\text{לֹא יִדְעוּ וְלֹא יִבְיִינוּ}$  *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun*  $\text{הָיָא הַיּוֹם}$  *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest*  $\text{בְּהַרְבֵּשׁ}$  *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts*  $\text{וְרוּחוֹ יֵצֵא וְחִשְׁבוֹתָיו יִפְּסֹדוּ}$  *have consequently perished* Ps. 146: 4, so after a participle  $\text{בְּעֵת עֲשֵׂתוֹ}$  *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation*  $\text{וְהָיָה כְּמִתְּחַלְתּוֹ}$  *shall perish*, yes, *hope*  $\text{וְהָיָה כְּמִתְּחַלְתּוֹ}$  *has perished* Prov. 11: 7; *is it good that*  $\text{הֲיָיָה טוֹב כִּי תִכְרֹס}$  *thou shouldest oppress* etc. and *that*  $\text{וְהָיָה כִּי תִכְרֹס}$  *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17  $\text{וְהָיָה כִּי תִכְרֹס}$  . . .  $\text{וְהָיָה כִּי תִכְרֹס}$  44: 15,  $\text{וְהָיָה כִּי תִכְרֹס}$  . . .  $\text{וְהָיָה כִּי תִכְרֹס}$  Ezek. 33: 15, Joel 2: 6,  $\text{וְהָיָה כִּי תִכְרֹס}$  . . .  $\text{וְהָיָה כִּי תִכְרֹס}$  Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed,  $\text{וְהָיָה כִּי תִכְרֹס}$  *they are bending the bow*, and now  $\text{וְהָיָה כִּי תִכְרֹס}$  *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause  $\text{וְהָיָה כִּי תִכְרֹס}$  Isa. 5: 20. (5) Or a sequence from it  $\text{וְהָיָה כִּי תִכְרֹס}$  *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4;  $\text{וְהָיָה כִּי תִכְרֹס}$  *favour*

*may be shown to the wicked, לֹא-לָמַד he has not learned righteousness thereby* Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau subsequently dispossessed them* Deut. 2: 12; *they were both naked and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations have heard, they will be afraid; pangs have seized upon the inhabitants of Philistia; then the dukes of Edom were troubled, the mighty men of Moab trembling shall seize them, all the inhabitants of Canaan have melted.* So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, P. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46



## THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תַעֲנִיב* *ye shall not afflict any widow* 22: 21; *יָבִיא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פָּצֵב* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יִהְיֶה* *there shall be a holy convocation* Lev. 23: 7, but *יִהְיֶה* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יִהְיֶה* Lev. 19: 36 but *יִהְיֶה* Ezek. 45: 10; or with the counsel of the sage *לֹא תַעֲנִיב* Deut. 19: 14, but *אַל תַּעֲנִיב* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשָּׂא* Num. 6: 3 but *אַל תִּשָּׂא* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of *יִצְחָק* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶמְצֶה* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *נֵלְכָה* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּמָה* *let us appoint a head*, and *נִשְׁבָּרָה* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶקְרֶה* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבֹרָה* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶכְלֶה* *I would like to eat* Deut. 12: 20; or simply consent *נָמֹתָה* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָה* *I must*

*go into the gates of Sheol* Isa. 38: 10, *נִקְשְׁטוּ* *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity *אֲנִי אֶפְדֶּה I shall be eased of my adversaries* to one of purpose *אֲנִי אֶפְדֶּה I will be avenged of my enemies*; *אֲנִי אֶדְבֶּר I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but *אֲנִי אֶדְבֶּר come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; *נִפְדֶּה we shall make a covenant* Ezr. 10: 3 simply declarative, but *נִפְדֶּה with urgency come! let us make a covenant* Gen. 31: 44; *עַד אֲרָא אֶפְדֶּה until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with *אֲנִי* as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as *הִבֵּה, קִבֵּה* etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with *אֲנִי I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *אֲנִי אֶפְדֶּה I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 58: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; *לֹא* is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of *לֹא* necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 23: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, *תִּחַלְלִי do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man, וַיִּפְקֵד and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness יהִי be upon us* Ps. 33: 22, *תִּבְרַב do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission *let him go up or he may go up, וַיִּבְנֶה and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*,  $\text{אֵין שׁוֹפֵט בֵּינֵינוּ}$  *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest* or *must rest*, a volition determined by constraint 17: 2, *who is wise*  $\text{אֲדָרֵךְ}$  *and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative  $\text{לֹא}$  is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4.  $\text{לֹא}$  is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and  $\text{אַל}$  but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b,  $\text{אַל-תִּתְּנֵם}$  Gen. 22: 12,  $\text{אַל-תִּצְחַק}$  Ex. 16: 29. The future with  $\text{לֹא}$  and the jussive with  $\text{אַל}$  are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 24: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and  $\text{אַל}$  with the jussive may stand, where the thought might have been prosaically expressed by  $\text{לֹא}$  with the simple future,  $\text{אַל-תִּתְּנֵם}$  *let not* their faces blush (i. e. they shall have no occasion to do so) Ps. 34: 6;  $\text{אַל-תִּירָא}$  *fear not* (thou needst not fear) Prov. 3: 25;  $\text{אַל-תִּפְּחַד}$  *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command,  $\text{וְיָרֶם}$

*speak unto the children of Israel* Lev. 1: 2, מִלֵּא בִיָּא fill the men's sacks Gen. 44: 1; exhortation or advice שִׁכַּחְתָּ תְּפִלָּתְךָ forget thy people Ps. 45: 10, שִׁבְבוּ בְּאֶרֶץ בָּבֶל dwell in the land, וְעָבַדְתָּךְ and serve the king of Babylon 2 Kin. 25: 24; a wish or entreaty נָתַן תִּתְּנֵנִי give me a possession of a burying-place Gen. 23: 4, הִשָּׁא תִּשָּׂא הַיְּהוָה incline thine ear to me הַצֵּלְנִי deliver me Ps. 31: 3; permission, where it is good in thine eyes שָׁב דִּבְלִי dwell Gen. 20: 15, שִׁתֵּהוּ drink, my lord Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂבִּיץ הַשְׂבִּיץ make fat the heart of this people i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, וְיָשְׁבִי וְיָשְׁבִי come down and sit in the dust, O virgin daughter of Babylon i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הֻ is appended to the 2 masc. sing. תִּפְּלֵה וְאָכְלֵה pray, sit, or do sit and eat Gen. 27: 19, שִׁמְרֵהוּ O keep my soul Ps. 25: 20, O Lord שְׁמָעֵה do hear, O Lord סִלְּהֵה do forgive, O Lord הִקְשִׁיעֵה do hearken Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, אִלֵּךְ הִתְחַלֵּץ hide.... מָחָד בִּלְוֵה blot out.... בָּרָא create.... הַחֲדֵשׁ renew.... אַל-תִּשְׁלִיכֵנִי cast me not away.... אַל-תִּקַּח take not Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לֵבָ Gen. 23: 13 and once by אֵס Job 34: 16, unless בִּרְיָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הַחֲזִיעֵה make haste, עֲרִיצֵהוּ awake, הִרְבֵּה lift thyself, הִשְׁבַּעְתָּ swear, הִגְשִׁיעֵה bring near, הִקְשִׁיעֵה attend, only once הִקְשִׁיעֵב Job 33: 31 in a quieter



tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעֵנִי* *hearken*, *הוֹצֵאֵנִי* *spare*, *תִּפְצֹאֵנִי*, *מִצְּלָה*, *בִּצְלָה* *deliver*, *הִרְרָה* *rouse*; *הָבָה*, *לָבָה* when used as particles of incitement *come!* invariably have the paragogic *הָבָה*; *הָבָה*, *לָבָה* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִשְׁמָעֵנִי* Gen. 27: 7, but Joseph giving direction to his steward *הָבָה* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִלָּחֵה* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִנֵּחַ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *רָבִצְלָה* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *רָבִצְלָה* *reign thou* ver. 14; Jophel persuasively to Sisera *סִבֵּה* *do turn aside* Judg. 4: 18, Abner to Asahel *סִבֵּה* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *שִׁיבָה* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִנֵּה* *give, please, the portion which I bid you* *שִׁבֵּה* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *שִׁלְחָה* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *שִׁלְחָה* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *וְלָכָה* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *בִּיָּה* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הָרָה* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הָרָה* *go down* ver. 15; Abner to David *כָּרְבָה* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *כָּרְבָה* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *קִיבָה* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *קִים* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *קִמְּךָ* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *קִמְּךָ* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִצְלִיחָה* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *וְהִצְלִיחָה* *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא תִקְלָהוּ* *thou shalt not curse him* Num. 23: 25, *לֹא תִקְלָה* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *שִׁמְעֵה* 2 Kin. 18: 28 but *אַל-תִּשְׁמָעֵנִי* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *אִם* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; אֲנִי follows the verb, except in negative clauses when it is prefixed with אֵל, אֲנִי אֶשְׁרֶה I would like to sing, please Isa. 5: 1, so ver. 5; let this child's soul אֲנִי אֶשְׁרֶה return, I pray thee 1 Kin. 17: 21, אֲנִי אֶשְׁרֶה pray let not my lord be angry Gen. 18: 30, אֲנִי אֶשְׁרֶה look, I pray thee Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֲנִי or אֲנִי prefixed to the verb or to the person addressed אֲנִי אֲנִי אֲנִי ah! forgive, I pray thee Gen. 50: 17, אֲנִי אֲנִי אֲנִי ah! Jehovah, remember, I pray thee 2 Kin. 20: 3.

*a*. אֲנִי is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 אֲנִי both precedes and follows the imperative. אֲנִי with the simple future, אֲנִי אֶשְׁרֶה Gen. 18: 4, אֲנִי אֶשְׁרֶה 2 Sam. 13: 25, אֲנִי אֶשְׁרֶה 2 Sam. 14: 17, אֲנִי אֶשְׁרֶה Jer. 38: 4, אֲנִי אֶשְׁרֶה Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

*b*. Examples of the use of אֲנִי or אֲנִי Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אֲנִי, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

### THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually-developing series. Accordingly preterites may be coordinated, הָסִיר *he removed*... וְשָׁבַר *and he brake*... וְקָצַח *and he cut down*... וְכָרַח *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֶנְחֶם *I shall comfort myself*.... וְאֶנְקָמָה *and will avenge myself*.... וְאֶשְׁיָבָה *and will bring back*.... וְאֶזְכְּרָה *and shall purge*.... וְאֶסְרָה *and will take away*.... וְאֶשְׁיָבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרוּ *be fruitful*, וּרְבּוּ *and multiply*, וּמָלֵא *and fill*.... וּבְכַשְׁתָּהּ *and subdue it*, וְרָדָהּ *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 33, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וְהָיָה *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיֵּרָא* and it came to pass, if (i. e. whenever) *וַיִּבְרֹשׁ הַנָּחָשׁ אֶת־אִישׁ* the serpents bit a man, and he looked ... *וַיֵּחַי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּקְרָא* they gathered it morning by morning and the sun grew hot *וַיִּמָּצֵחַ* and it melted, Ex. 16: 21, *וַיִּהְיֶה* Ex. 40: 31 (see the frequentative future *וַיִּהְיֶה* ver. 32), Num. 11: 8, *וַיִּבְרַח* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיֵּלֶךְ* used to go up ... *וַיִּתֵּן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּקְרָא* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח וַיִּבְרַח* and I will send them and they shall arise *וַיִּבְרַח וַיֵּלֶךְ* and shall go ... *וַיִּבְרַח וַיֵּלֶךְ* and shall describe ... *וַיִּבְרַח וַיֵּלֶךְ* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּבְרַח וַיֵּלֶךְ* and divide it Josh. 18: 4; *וַיִּבְרַח וַיֵּלֶךְ* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּבְרַח וַיֵּלֶךְ* why wilt thou say and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, 1-a. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּבְרַח וַיֵּלֶךְ* ... *וַיִּבְרַח וַיֵּלֶךְ* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Dent. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וַיִּנְדְּבָהּ*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וַי is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַתַּעֲשֵׂה* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous כֵּן הִתְהַדְּדוּ as soon as they saw, they wondered Ps. 48: 6, or invariably repeated כֵּן קָרָאוּ לָהֶם as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּירָאוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּרְהוֹן־לְךָ* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּרְבֹּב* that he should lie Num. 23: 19; *Thou desirest not sacrifice וַאֲתַנְּה* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַאֲצַעַע* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַאֲצַדֵּד* to tell or that *I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַתֵּחִי* that *my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַאֲפַזְזֶנָּה that *I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסֶּר* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed



with Vav Conjunctive to indicate the design, *harken to the voice of Jehovah* וְיִשְׁמָעֶיךָ *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְחַיִּיתָ *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְיָמַלְכָּךְ *that she may nurse* Ex. 2: 7; particularly in a negative clause, as אֵל is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְשָׁלַחְךָ *that it may return*, אֵלֶיךָ *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragodic termination *put thy hand* etc. וְאֶתְּתָתְךָ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִשְׁמָעֶיךָ *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְיִשְׁמָעֶיךָ *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיִשְׁמָעֶיךָ not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְיִשְׁמָעֶיךָ not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְיִשְׁמָעֶיךָ *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִשְׁמָעֶיךָ *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

## THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיִּקְנֵהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיְהִי *and Jehovah was* .. וַיְהִי *and he was* .... וַיֵּרָא *and his master saw* ... וַיִּמְצָא *and Joseph found* ... וַיַּשְׁתָּרַח *and served* .... וַיַּקְדֵּם *and he made him overseer* .... וְכָל-שְׁלוֹ נָתַן *and all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב *and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּצְרּוּ they were distressed . . וַיָּקָם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, *I have hearkened* וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, *had gone down* וַיִּנְחָל and lain and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . . וְלֹא יִתְּנָה וְהַסֶּבֶר and the sword shall have come and taken him away Ezek. 33: 4; optative, *O that we had been content* וַיִּשְׂבּוּ and dwelt Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁלַח and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּחַד and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establisht the earth* וַיִּסְבֵּן and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיִּשֶׁב and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׂא then sang (lit. sings) Moses . . . וַיִּאָּמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַיִּשְׁתַּחֲוֶה she used to prostrate her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַיִּשְׁמָע I have repeatedly spoken . . . וַיִּאָּמֶר and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַיִּשְׁלַח when Jehovah sent . . . וַיִּתְּנוּ ye rebelled Deut. 9: 23; or to a participle the Philistines וַיִּקְרָחוּ were fighting . . . וַיִּפְּחוּ and Israel fled 1 Sam. 31: 1; or to a noun clause Shem (was) one hundred years old וַיִּזְקֶנּוּ and he begat Gen. 11: 10; or a statement of time on the third day וַיִּשָּׂא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, now וַיִּבֵּא it comes to thee וַיִּתְּנָה and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּתְּנָה he prayeth to God וַיִּקְבַּל and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בָּכָה the king is weeping and mourning 2 Sam. 19: 2, וַיִּזְרֹד He brings down . . . וַיִּקְבַּל and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בָּשָׂה

when a wicked man returns ... וְיָשָׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְיָהִיָּהּ that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... וְהָיָה and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְיִשְׁחָק he shall deride every strong-hold וְיִצְבֹּר and shall heap up earth וְיִלְכְּדוּ and take it Hab. 1: 10, Job 24: 20, 1's. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וְיִמָּצֵא there shall be found a man who וְיַעֲשֶׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. וְעָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וְיִלְכְּדוּ and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְיִהְיֶה and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* ... וְנִשְׁמַעַר and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּצְטָרֶה and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּעֲשׂוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּשְׁתַּבְּחוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּשְׁבַּח Gen. 2: 2, וַיִּשְׁבַּח Ezek. 18: 24, by way of resumption וַיִּלְכְּדוּ Josh. 18: 8, 9, וַיִּלְכְּדוּ Judg. 17: 3, 4, וַיִּלְכְּדוּ 1 Sam. 4: 12, 13, וַיִּלְכְּדוּ 6: 19, וַיִּלְכְּדוּ Ezr. 8: 25, 26, וַיִּלְכְּדוּ 10: 6, or for the sake of adding further particulars וַיִּלְכְּדוּ 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּצְטָרֶה but the righteous comes out Prov. 12: 13, Job 3: 24; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשְׁבַּח but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּשְׁבַּח thus were finished Gen. 2: 1, וַיִּשְׁבַּח so it was 19: 29, וַיִּשְׁבַּח so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּשְׁבַּח viz. there reigned Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (answered and spake, besought him and spake), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁבַּח ... וַיִּשְׁבַּח and heard ... and bowed themselves Ex. 4: 31, where of



course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה and *they took them down* Josh. 10: 27, וַיִּשְׁלָחוּ 1 Sam. 19: 5, וַיִּבְרְאוּ and *each one burned incense* not expressive of design as though it were וַיִּבְרְאוּ, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּחַד and *he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּהְיֶה and *yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וְלֹא-תִגְדַּלְתָּ or *I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי And *it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּבֶן Dent. 32: 8, וַיִּבְרַח ver. 18, וַיִּבְרַח 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּבְרַח), וַיִּבֶן Job 33: 21, וַיִּבֶן Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּבֶן), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In



Ezek. 16: 15 יָהּרִי: may have its proper jussive force, as the language of the person referred to, *let it be his*.

*h.* It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וָאֶשְׁלַחְהָ and *I sent* of my own accord Gen. 32: 6, וָאֶשְׁתַּכְּרָה and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאֶבְרַחְהָ and *I carefully inspected* Ezr. 8: 15, וָאֶצְרַחְהָ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וָאֶשְׁכַּבְהָ Ps. 3: 6, וָאֶחְלָמְהָ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וָאֶחֱשָׁה *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגּוּ shall err, וְנִחְסְרוּ and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ and *they do* .... וְאָשְׁמוּ and *shall be guilty* ... וְהוֹדָעָה and *it shall become known* .... וְהִקְרִיבוּ then *they shall offer* .... וְהִבְיֵאוּ and *shall bring* .... וְסָמְכוּ and *shall lay* .... וְשָׁחַט and *one shall slay* .... וְהִקְרִיב and *the priest shall bring* .... וְטָבַל and *shall dip* .... וְהִזָּה and *shall sprinkle* .... וּמִן־הַדָּם fut. and *shall put of the blood*; 1 Sam. 15: 3 כֵּן go *thou וְהִכִּיתָה and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַנְּנָה and devote ye .... וְלֹא תִחַלּוּ fut. and thou shalt not spare ... וְהִתְחַנְּנָה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* וְהָיָה *will be with me* וְשָׁמְרָה and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* אִישׁוֹ should come to me ... וְהַעֲשֵׂהֵם and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after כֵּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or אֲשֶׁר in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command וְלֹא תִחַלּוּ go not far away ... וְהִתְחַנְּנָה and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire וְאֵלֶיךָ may thy word be verified ... וְפָנֵיךָ and do thou turn ... וְשָׁמְרָה and hearken 1 Kin. 8: 26, 28, 30, permission וְהָיָה הָאֵלֶּה thou mayest give it and he may eat it Deut. 14: 20, or necessity וְהָיָה they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְהָיָה they have enough ... וְהָיָה and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past vapour וְהָיָה used to ascend ... וְהָיָה and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect וְהִתְחַנְּנָה if thou remember me (lit. shalt have remembered) ... וְשָׁמְרָה then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְהָיָה their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְרָה and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently וְהָיָה, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *עָתָה הָרַחֵיב* *Jehovah has now made room for us* וְנִפְרִינֶה *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלִקְחָהּ* *that I should take, or interrogatively and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (*וְנִשְׁמַר* connects with *וְלִקְחָהּ* ver. 5), *וְנִלְחָהּ* *I herewith send ... וְנִצְמָחָהּ* *and thou wilt recover him or that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּי־יָשַׁבְתָּ שָׁמָּה* *might easily have lain* (lit. almost lay) ... וְהִבֵּאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context *וְנִשְׁמַרְתֶּם* *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. *וְנִלְחָהּ* ver. 9) Deut. 4: 15, 29: 8, *וְנִצְמָחָהּ* Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so *וְהָיָה* Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether *וְהָיָה* means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

## PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus *נָפַל* means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (*Jehovah*) *אֹהֵב* *loveth righteousness* Ps. 33: 5; *a generation* *הֹלֵךְ* *goeth*, and *a generation* *בָּא* *cometh* and the earth *עֹמֶדָה* *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* *מִנְחָה וּמִקְטֹרֶת* *sacrificed and*

*burned incense habitually* 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נִרְאָה not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּה *desirable*, נֹאכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְרַאֶה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הֵיכָה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הֵיכָה, הֵבִיא הַיָּם *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, בִּנְיָט *restored*, בִּרְחַח *slain*, שָׁמַר *kept*, גָּמַל *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, כָּתַב *dead* more frequently than *dying* or *about to die*, הִצְאָה *th t went forth* Gen. 9: 18, הָבִיִּא *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then* is he הִנְדִּיִּר *that hath hunted venison* Gen. 27: 33; *these are the gods* הִכְלִיִּם *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לָקַח Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, מְבַטֵּחַ *trusting*, § 90, מִלְחָמָה *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... וְלוֹט יֹשֵׁב* and Lot (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... וּבִגְדָיו קְרָעִים* with his *clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

*prophets* יְרֵדִים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִלְכֵד (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּרַח was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רִלָּה הָיָה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נָכוֹן *shall be established for ever*, 1 Chron. 17: 4, *let their habitation be* נִשְׁמָה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ קְלִיִּם *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense נִקְרְאוּ לְפָנֵי הַמֶּלֶךְ *and they were read before the king*. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרוּךְ, אָרִיד, and in a few other cases. Jer. 2: 17 בָּנֵה בֹלֵלֶךָ seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פֹּתֵר *there was no one interpreting* Gen. 41: 8, אֵין נָתַן *I am not giving* Ex. 5: 10, אֵין נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא-עָלָה Job 29: 12; where it would be required, the preterite or fu-



ture tense, as the case may be, must ordinarily be employed, *all going down to the dust* and *לֹא תִהְיֶה* *not saving alive* Ps. 22: 30.

### INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מִהֲיִזְכְּרָהּ הִזְכֵּרָהּ מִנֶּחֱם* *what doth your reproof reprove?* Job 6: 25, *לֹא טוֹב לֶאֱכֹל* *to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *הַשְׁקֵט וְהַבְטָחָה* *quietness and confidence* Isa. 32: 17; the construct more frequently, either without *לֵךְ*, *לַעֲשׂוֹת בְּצִדִּיק* *to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *הַדְּבָרִים הַלְּלוֹת* *the words of the wicked* are *לִישָׁן בְּדַם* *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדוֹ הַיָּדִים* *learn to do well*, *אֶתְּרֵם הַבְּרִיחַ* *redress wrong* Isa. 1: 17, *עַד יֵדָע* *until he knows* *בָּאֵס* *to refuse the evil*, *וּבָחַר* *and to choose the good*, 7: 15, *וְלֹא-יֵצְאוּ בְּדַרְכֵי הַלְלוֹהָ* *and they would not walk in his ways*, 42: 24, *תַּעֲשֶׂה לָּנוּ מְסֻחָה* *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַיָּשָׁר* *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *לְ* *to*, *אֶתְּרֵם* *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לֵבְנָה וְעַתָּה לָמוּת* *a time to be born and a time to die* Eccl. 3: 2 ff.; *לְ* is less frequently omitted in prose than in poetry, *I know not (how)* *בָּאֵס* *to go out and to come in* 1 Kin. 3: 7, *תִּשְׁתָּחִי* *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *כָּתִיד* *ready to rouse leviathan* Job 3: 8. *לְ* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה* *in the year of Tartan's*

coming Isa. 20: 1, *בְּזֶמַן מְאֻזֵּר וּבְזֶמַן מְרֻדָּה* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּלָה* to finish, *יָרָא* to fear, *מָנַע* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *כִּן* from with the infinitive. Thus *Moses finished בְּהִסָּבֵר speaking* lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לֵךְ* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *כִּי־בָרַךְ* he finished speaking lit. *to speak* Gen. 18: 33, which is the more usual construction. *וַיִּירָא* he feared to dwell, Gen. 19: 30, but *וַיִּירָא* fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; *הִשְׁמַרְתָּ* from bearing Gen. 16: 2; *אֲנִי צִוֶּה* not to rain lit. *from raining* Isa. 5: 6, though the more usual construction would be *לֹא־יִשְׁקֵט* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *כִּן* is also used with the infinitive in other connections in a negative sense *his eyes were dim בְּרָאָה* so as not to see lit. *from seeing* Gen. 27: 1, *בְּעֲשׂוֹת* not doing thy ways *בְּמִצְוֵי* not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *בְּיָדֶיךָ* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better בְּבִטְחָן* than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though *לֵךְ* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *לְהִיטָר* too little to be Mic. 5: 1.

c. The preposition *לֵךְ* is used with the infinitive to express (1) design or purpose, *he went up לְהַשְׁתַּחֲוֹת וּלְזָבֵחַ* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah לְלַכְתָּ* so as to walk in his ways *לְשַׁמֵּר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey לְדַעַל* until he knows Isa. 7: 15; or to the Latin gerund in *do לֵאמֹר* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *אֲמַר* by § 280. 2), *בָּרָא לְעֹשֶׂה* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *לְשַׁלֵּחַ* at Joab's sending i. e. when Joab sent 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲשֶׁר יִהְיֶה* that which is to be Eccles. 3: 15, *בְּהִיטָה* what is there to do i. e. what shall I do Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *וַיִּהְיֶה הַשֶּׁמֶשׁ* the sun was about to set Gen. 15: 12, Josh. 2: 5, *הָיָה לָהֶם* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְקַרֵּת* one is to cut, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין לְהוֹסִיף* it is not possible to add to it and *אֵין לְגָרוֹשׁ* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *לְהוֹצִיא* is to bring out i. e. must bring out Hos. 9: 13, *לֹא יִהְיֶה* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *לֹא יִהְיֶה* is not to be registered 1 Chron. 5: 1, 9: 25, *לְהִנָּחֵם* should one help the wicked 2 Chron. 19: 2, *יִהְיֶה* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *לֵךְ* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* in, *כ* like, at, *עד* until, *על* upon, *לפני* in order to, *לפי* because of, *לפני* before, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *היה* to be after a preposition, *he removed her from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *במהם* in their being created i. e. when they were created; in the day *היה* of Jehorah God's making earth and heaven Gen. 2: 4; there was no water *לשתות* for the drinking of the people Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *ושבתי* and my dwelling (shall be) i. e. I shall dwell Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *אשר* the accepting of the person of the wicked Prov. 18: 5, *תתן* to yield its strength Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *לֹא*, I commanded thee *לֹא* *לֹא* not to eat Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* 2 Kin. 23: 10; with the prep. *בִּן* *לֹא* Num. 14: 16, Ezek. 16: 28, *לֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *לֹא* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הוֹשֵׁה הָרֹג* *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* *הֵסֵר* take away the hedge, *פָּרַץ* break down the fence Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תֹּרֵסֵנִי *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* יֵצֵא וְיָבֵא *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... תִּתְּנוּם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* יִכּוּת וְרָפָא *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. תִּתְּנוּם Josh. 3: 16, הִיטִיב, הִרְצִיחַ, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּתְּקְלוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* רָאִיתִי וְנָתַחַן אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְקָנוּ *and write the papers* וְהָחוּם *and seal (them)* וְקִיְּמוּ *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *הָיָה עִם-יְשַׁעְיָהוּ נִסֵּי* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *הָרָחִיק הַחַיִּים שָׁבָוּ* *the living creatures ran and returned* Ezek. 1: 14, *שִׁבְחָהּ אֱלֹהִים* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *הֵלֹךְ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *בָּוֶת תָּמוּת* *thou shalt surely die*, Gen. 2: 17, *רָאוּ רָאֵנוּ* *we plainly saw* Gen. 26: 28, *הָשִׁאֵל שְׂאֵל* *asked very strictly* Gen. 43: 7, *הָיִיתִי הַרְעוּתִי* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הִשְׁמִיד אֲשַׁמֵּד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *תָּהִי הָרֹג: תִּהְרָגֶנִּי* *thou shalt surely kill him but he shall surely kill him* Dent. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲשֶׁר* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 40, 2 Sam. 17: 10, 11,



*see above last line p 342*

2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal קָטַל רָשָׁאִים Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual נִתְּחַלַּת שָׁמַר Gen. 37: 33, Hiphil נִתְּחַלַּת שָׁמַר 1 Sam. 23: 22, Hophal נִתְּחַלַּת שָׁמַר Ex. 19: 12, Hithpael נִתְּחַלַּת שָׁמַר Isa. 24: 19; or one derivative species with another of like signification, הִתְּחַלַּת לֹא תִתְּחַלַּת Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1: 2, Jer. 8: 13 (אָסַף and אָסַף), אָרַשׁ אָרַשׁ Isa. 28: 28 (אָרַשׁ and אָרַשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future הֵן is sometimes adopted in verbs joined with the abs. inf. שָׁמַר הֵן הִתְּחַלַּת Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb הֵן לֹא תִתְּחַלַּת Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא-תִתְּחַלַּת הִתְּחַלַּת Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּתְּחַלַּת תִּתְּחַלַּת Neh. 1: 7, הִתְּחַלַּת הִתְּחַלַּת Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, תִּתְּחַלַּת תִּתְּחַלַּת 2 Sam. 6: 20. The finite verb is repeated, הָשִׁיב וְהָשִׁיב 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, הִתְּחַלַּת הִתְּחַלַּת Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיָּשׁוּב and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, הֵלְכֵי הָלַךְ וְהָלַךְ *they went on lowing as they went* 1 Sam. 6: 12, וַיַּדְבֵּר וַיְשִׁימָם הִתְּחַלַּת and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, הִתְּחַלַּת שָׁפֵט he judges, judges i. e. *is always judging* Gen. 19: 9, וַיֵּאָכֵל וַיֵּאָכֵל he is also forever devouring Gen. 31: 15, הִתְּחַלַּת שָׁרָה he has gone on refining Jer. 6: 29, וַיָּבֹא בָּאָה and he shall come repeatedly Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus וַיֵּרָד וַיֵּרָד I will go down with thee to Egypt and וַיֵּרָד וַיֵּרָד I will also surely bring thee up Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֶכְהָ בְּרָכָה might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שָׁמַעְתָּ שְׁמַע* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הִלְכִּי וְנָשְׂאוּ הַלְכִּי* they walk, mincing as they walk Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וְבִיבְחָה ... הָיָה עֹלָה* 2 Sam. 15: 30, *הִלְכָה וְבִלְכָה* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וַיֵּלֶךְ הָיָה וְיָבִיחָה* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *וַיֵּלֶךְ הָיָה ... הָיָה* Judg. 4: 24; the finite verb is omitted in its place, *וַיֵּלֶךְ הָיָה* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *וַיֵּלֶךְ הָיָה* Gen. 8: 5, *וַיֵּלֶךְ הָיָה* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *וַיֵּלֶךְ הָיָה* Josh. 6: 13, *וַיֵּלֶךְ הָיָה* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְהָיִיתָ* in order to widows' being their prey and *וַיֵּבְחוּ* that they may plunder orphans Isa. 10: 2, *בֹּלְגֵי* leading counsellors away spoiled and *יַהֲוִילֵל* he maketh judges fools Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוּאֵיל הֵלֵךְ *he was willing, walked* i. e. *he was willing to walk or walked willingly* Hos. 5: 11, לֹא אֶזְכֶּה עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בִּישְׁבִים הֵלֵךְ *being early to go or going early* Hos. 6: 4, *how* וְרָאִיתִי אֶיִשָּׁל *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִכּוּ *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבּוּ דַבְּרוֹ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִתְעִיכוּ טַהֲרֵהוּ *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיִּחַר וַיָּרָץ *and he hastened and ran, ran hastily* 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסְקֵה שֵׁנִית Gen. 8: 10 *and he added to send* or וַיִּסְקֵה וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent, for he sent once more*; הָשׁוּב לְרֹאשׁוֹ Job 7: 7 *return to see or see* שִׁבְרָה וַיֵּרָא Eccl. 4: 7 *return and see for see again*; הֵבִיא לְבֹא *brought near to come, came near* Gen. 12: 11, נִתְּסֵאתָ לְבָרֶיךָ *didst hide thyself to flee, flee secretly* 31: 27, הִתְעִיבָה לְשִׂאִיל *thou hast been hard in asking, asked what is hard* 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִתְעִיבָה לְשִׂאִיל *he was wonderfully helped* 2 Chron. 26: 15 and הִתְעִיבָה לְשִׂאִיל *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶיִשָּׁל נִכְחֵיבּוֹ *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תִסְרִי רִקְרָאוּךָ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַלָּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיִּדְעֵהוּ וַיִּמְצָאֵהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

## OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **לְ** the sign of the definite object; if a personal pronoun, it is suffixed either to **לְ** or to the governing verb.

*a.* The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

*b.* A noun, which is the direct object of a verb, may receive **לְ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם* Alraham Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים אֶת-הַחֵמָה* the light Gen. 1: 4, a pronominal suffix, *take, now, אֶת-בְּרָכָתִי* my blessing Gen. 33: 11, or construction with a definite noun, *Jacob called אֶת-שְׁמֵי הַמָּקוֹם* the name of the place Gen. 35: 15. The particle **לְ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **לְ** may be repeated before each of them, *I have given אֶת-הָאָרֶץ אֶת-הַכֵּנִיטִיזִי* this land ... *אֶת-הַכֵּנִיטִיזִי* the Kenite *אֶת-הַכֵּנִיטִיזִי* and the Kenizzite, etc., etc., Gen. 15: 18-21; *they stripped אֶת-יוֹסֵף* Joseph *אֶת-בְּרָכָתִי* of his coat *אֶת-הַכֹּתֶת הַכֹּלֵל* the full-length coat Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after  $\text{אֵל}$ , which of itself indicates the definiteness of the noun, *he reared up for himself*  $\text{אֵלֶּיךָ עֹמֶד־אֶבֶן}$  the pillar 2 Sam. 18: 18; and carver strengthened  $\text{אֶבֶן־עֲזָרָה}$  gilder Isa. 41: 7, where the omission of the article is poetic, § 250;  $\text{אֶת־עַצְמִי}$  1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with  $\text{אֵלֶּיךָ}$  *this ye shall eat* Lev. 11: 9; put  $\text{אֶת־אֶחָיו}$  *this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7;  $\text{אֶת־אֲשֶׁר־אָבְדוּ}$  *whom they have cast into the prison* Jer. 38: 9; *he knew*  $\text{אֶת־אֲשֶׁר־עָשָׂה־בְּנֵי־אֵלֶּיךָ}$  *what his youngest son had done to him* Gen. 9: 24;  $\text{אֶת־אֲשֶׁר־חָבַלְתָּ}$  *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter  $\text{כִּי}$ ; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character,  $\text{כָּל}$  *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56,  $\text{אִישׁ}$  *any one, each* Ex. 21: 28, Num. 21: 9,  $\text{אֶחָד}$  *one* 1 Sam. 9: 3. With personal pronouns,  $\text{וַיְבָרֶכֶתְהֶם}$  Gen. 32: 1, or  $\text{וַיְבָרֶכֶם}$  Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object,  $\text{אֶת־הַבְּרֹזֶל}$  *as for the iron, it fell* 2 Kin. 6: 5;  $\text{אֶת־כָּל־אֲנָשֵׁי־חַיִל}$  *as for all these (they were) men of valour* Judg. 20: 44;  $\text{אֶת־חֻקֵּיהֶם}$  *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22.  $\text{וְ}$  occasionally stands in a similar manner before a noun placed absolutely,  $\text{וְשִׁירָיִם}$  Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard  $\text{אֶת}$  as the sign of the object in such passages as  $\text{בָּא הַלֵּוֹיִם וְאֶת־הַהֹדוֹב}$  1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however,  $\text{אֶת}$  is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is,  $\text{תִּתֵּן אֶת־הָאָרֶץ}$  *dandum est terram, let the land be given* Num. 32: 5,  $\text{נִתְּנָה לְרֵבְקָה אֶת־הַדְּבָרִים}$  *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea,  $\text{אֵל גִּבֹּרֶת בְּעֵינֶיךָ אֶת־הָרָעָה}$  *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25,  $\text{וְיָרָדָה לְּיָדָיו}$  *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with  $\text{אֶת־הָעִיר}$  Hag. 2: 17. In 2 Kin. 18: 30  $\text{אֶת־הָעִיר יִתֵּן}$  *the city shall be given*, the verb agrees with  $\text{וְיִרָא}$  notwithstanding its reception of the sign of the object ( $\text{אֶת}$ )



is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without **אֵין** by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With **הָיָה** *there was*, **הָיָה בְּיָדָיו** Gen. 5: 23, 31 (but **הָיָה** vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, **וַיָּבִיֵא וְהָיָה** *and he brought (them)* Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, **אֶרְאֶהוּ** *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether **לֹא אֶחְשֹׁבָהּ** *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is **עוֹלָם עוֹלָם** *a verb that stands still*; a transitive is **יֵצֵא יֵצֵא** *a verb that goes out*; if it has one object, it is **יֵצֵא לְשֵׁנִי** *going out to a second*, another than its subject; if it has two objects, it is **יֵצֵא לְשֵׁנִי וְלְשֵׁנִי** *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, **כַּדְּבַר שֶׁבָּרַח אֱלֹהִים מִן הָעִיר** *like God's overthrow of Sodom* Isa. 13: 19, **לְחַיֵּת הַחַיִּים** *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הָיָה מְלֵא הַבַּיִת** *the house was full (of) men* Judg. 16: 27, **שָׂבַעְתִּי עֹלֹת אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1: 11, **הָסְרָנוּ כָּל** *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: **הַהִלָּל הַהָלָב** *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, **מֵי עֵינַי יִרְדּוּ** *runneth down (with) water* Lam. 1: 16; **עָלָה כָּל קַמְשָׁרִים** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, **צִמְחָה צִמְחָה עִצִּים** *growing up with trees* i. e. producing trees Eccies. 2: 6; **רָחַב הַפִּי** *buddeth forth wis-*

dom Prov. 10: 31; *זָבְרוּ דְבָרֵי-לֹץ* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁחָץ וַיִּצְרָח וַיִּשְׁפָּץ וַיִּשְׁרָץ* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכוּ אֶת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *הֵלֵךְ צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת-הָעִיר* *they went out (of) the city* Gen. 44: 4, *עָלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *יִרְדּוּ שְׁאוֹל* *they shall go down (to) Sheol*, Ps. 55: 16, *וַיַּהֲרִיחוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלֵּמְתִּי חֲלֹמִים* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ-שָׁם מִסָּפֵד* *and they lamented there a lamentation* Gen. 50: 10; *יָהֵב תְּהִבָּתִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיִיתִי מְרוֹלָה קְדָמָתִי* *I have been zealous a great fury* Zech. 8: 2, *אֶשְׁכָּח מָוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת-רַגְלָיו* *he was diseased in his feet* 1 Kin. 15: 23; *וְהָיָה אֲנִי אֶתְנִיבָה* *in the throne will I be greater than thou* Gen. 41: 40; *נִשְׁמַר אֶת-פְּנֵי* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb,  $\text{אֶת־קוֹלִי} \text{ } \text{אֶת־קוֹלִי} \text{ } \text{אֶת־קוֹלִי}$  *I cry as to my voice*, with my voice Ps. 3: 5. *Thou אֶת־יָדְךָ as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand*; *thou didst tread in the sea אֶת־כַּנְּפֶיךָ as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13,  $\text{אֶת־כַּנְּפֶיךָ}$  32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish אֶת־דַּרְכְּכֶם as to the way* Ps. 2: 12, *impoverished אֶת־בְּרִיתְכֶם in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition  $\text{בְּ}$  1 Kin. 10: 23, Jer. 30: 12, or  $\text{עַל}$  2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of  $\text{בְּ}$  *in* (1) after such verbs as  $\text{אָרַב}$  (also direct object) *to seize or hold*,  $\text{הִחֲזִיק}$  (also direct object) *to lay hold of or hold fast*,  $\text{הִבֵּן}$  (also with  $\text{בְּ}$  or  $\text{עַל}$ ) *to cleave to*,  $\text{בָּחַר$  (also direct object) *to choose*,  $\text{הִאֲמִין}$  (with  $\text{בְּ}$  *to believe*) *to believe in*,  $\text{בָּטַח}$  (with  $\text{בְּ}$  *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense  $\text{נָגַע}$  (also with direct object,  $\text{בְּ}$ ,  $\text{עַל}$ , or  $\text{עִי}$ ) *to touch*,  $\text{שָׁמַע}$  (also with direct object,  $\text{בְּ}$ ,  $\text{עַל}$ , or  $\text{עִי}$ ) *to hear, hearken to*; with  $\text{הִחַיֵּיתוּ}$  *to smell*,  $\text{רָאָה}$  or  $\text{הִתְהַוָּה}$  *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*,  $\text{בָּ}$  *with*  $\text{בָּא}$  *to come with* i. e. *to bring*, Ps. 66: 13,  $\text{בָּ}$   $\text{הֵלֵךְ}$  *to go with* i. e. *to take*, Ex. 10: 9, so  $\text{בָּ}$   $\text{עָבַד}$  *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after  $\text{אָכַל}$  *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16,  $\text{בָּ}$   $\text{לָחַם}$  *to eat* Ps. 141: 4,  $\text{בָּ}$   $\text{שָׁתָה}$  *to drink* Prov. 9: 5,  $\text{בָּ}$   $\text{הִתְּנָה}$  *to give to drink* Ps. 80: 6 and the like;  $\text{מִן}$  may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezer. 2: 63. (5) After verbs denoting hostility (violent collision and penetration),  $\text{בָּ}$   $\text{עָבַר}$  *to deal treacherously with*,  $\text{בָּ}$   $\text{קָרָב}$  *to fight with*,  $\text{בָּ}$   $\text{עָבַר}$  *to trespass against*,  $\text{בָּ}$   $\text{קָרָב}$  (also with direct object) *to rebel against*,  $\text{בָּ}$   $\text{קָרָב}$  (also with  $\text{עַל}$  or  $\text{עִי}$ ) *anger burned against*.

b. Verbs denoting fear or shame are followed by  $\text{מִן}$  *from*, since one instinctively turns away from that which excites these emotions, so  $\text{גִּיד}$ ,  $\text{הִתְּנָה}$ ,  $\text{הִתְּנָה}$ ,  $\text{הִתְּנָה}$ , which also take a direct object, and  $\text{בִּישׁ}$ ,  $\text{הִתְּנָה}$ , etc.

c. Any verb may be followed by  $\text{לְ}$  to indicate the indirect object to which something is done, *he said לָהֶם* *to them* Gen. 1: 28, *I have given לָהֶם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *to plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *go for thee* i. e. *go thou*, *flee thou*, *we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb *to be* with *to* may mean (1) *to be* or *belong to* any person *it shall be or belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or serve as any thing *and it shall be for a sign* Ex. 13: 16, or with *to* both of the person and the thing, *it shall be to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* *he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *thou hast given me the land of the south* Judg. 1: 15 for *thou hast given to me*, which occurs in the same verse; *grant them to us* Judg. 21: 22; *I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, *he grew up to me as to a father* Job 31: 18, *shall dwell with thee* Ps. 5: 5, 13: 5, *encamping against thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *Gen. 44: 4*, or by the indirect, *Josh. 8: 22*; *to fight* is followed by *with* Josh. 10: 29, by *in* (*in eam*) ver. 31, by *against* ver. 38, by *to* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *to*, *in reference to*, thus, *to love any one* and *to have love to any one*, *to cure* and *to perform a cure for any one*, *to save* and *to grant salvation to any one*, *to destroy* and *to bring destruction to any one*, *to hear* and *to give ear to*; *to tell with or without*; *to justify* takes a direct object except Isa. 53: 11 where it has *to deliver* has *to* once Jon. 4: 6; so *to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *to* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, **and** sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with **בְּ** *with*, thus **הִקְלִי בְּנִי־פָּהְךָ** *blow the trumpet* Hos. 5: 8, **וַיִּשֹׁבֶן בְּכַף הַיָּדַיִם** *and he blew with the trumpet* Judg. 3: 27; **פָּרַשׁ הַיָּדַיִם** *to spread forth the hands* Ps. 143: 6, but followed by **בְּ** *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, **תְּהַלַּלְתָּ לָאָרֶץ** *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, **פָּהְדוּ אִישׁ אֶל־רֵעֵהוּ** *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 **בִּיקְרְנֵי הַיָּם עֲנִיתִנִּי** *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: **וְהִמְלֵכְתִּי אֹתָם** *and I will make thy oppressors eat their own flesh* Isa. 49: 26; **לֹא הִרְאֵנוּ אֶת־בְּלִיַּאֲלָהּ** *he would not have caused us to see all these things* Judg. 13: 23; **וַיִּהְיֶה לְיִשְׂרָאֵל** *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.



2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אשר צִוָּה אֱלֹהִים which God commanded him* Gen. 6: 22; *לְהוֹלִית אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־ הַחֻקִּים to teach the children of Israel all the statutes* Lev. 10: 11; *הָבִיתָ אֶת־כָּל־אֹיְבֵי לָחִי thou hast smitten all my enemies on the cheek* Ps. 3: 8; *קָרַשׁ שְׂאוֹרְיָהֶם lift up your hands to the sanctuary* Ps. 134: 2; *וְהָקִים בְּהִתְקָמָה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רָפָר to instruct* Prov. 31: 1, *צִוָּה to command* Ex. 4: 28, Deut. 1: 18, *עָנָה to answer* 1 Sam. 20: 10, Job 9: 3, *בָּרַךְ to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קָרַם* Ps. 21: 4, *שָׁחַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיַּגְבִּילוּ אוֹתוֹ אֲבָנִים and they overwhelmed him with stones* Lev. 24: 23; *וְהִגַּרְתָּ אֹתָם אֶת־חֲבִלֶם and thou shalt gird them with a belt* Ex. 29: 9; *וְהִזְרִיתָ אֶת־הָאָרֶץ אֶת־זֶרְעֶךָ with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּי for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הַמִּזְבֵּחַ מִבָּבֵי and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מִקְשָׁה* Num. 10: 2, *רָפָר* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אֲבָק* 28: 24, *רָאשִׁים* Judg. 7: 16, *בְּרִיבֹה* Ps. 21: 7, *לִבָּב* 74: 2, Isa. 37: 26, *קָרַר* Ezek. 4: 3. The result: *I will make all thine enemies back* *עָרָה* back, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you* *בָּקִיָּה*

*destruction*, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע פֶּסֶל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם בִּתְנוּחָד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *רָאִיתָ אֶת־יְהוָה צְדִיקָה* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּשְׁבְּתֵם קִשְׁתֵּיכֶם אֶת־לְשׁוֹנֵיכֶם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֹלֵלִים* *unleavened* Lev. 10: 12, *חַי הַמֶּלֶךְ* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *וְכִּי רָאָה אֶת־הַמַּלְאָךְ הַמַּכֵּה* *the angel that smote* 2 Sam. 24: 17; *כִּי־יִכָּה* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *וְהָיָה אֵת הַכְּבָדִים* *and thee riding* the pronouns are in their separate form and *אֵת* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַיָּדִי הַדָּמָה* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל הַיְהוָה אֱלֹהֵיכֶם בַּהֲתַלְּכָם* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *רָאָה אֶת־הַלְלוֹת* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *רָאָה כִּי־טוֹב הָעֵץ* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְתֶם אֶת בָּשָׂר עֲרֻלְתֵּיכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמָּלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶד* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בְּלֶחֶם חֶמֶד* unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהָרָאָה אֵת הַכֹּהֵן* and it shall be shown the priest Lev. 13: 49, but on the other hand *וְהָרָאָה אֵת הָאִישׁ* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by *לְ* as the one to whom the action belongs, *וְנִחַשְׁבָּנוּ לָּהּ* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהִחָבֵל לָּהּ* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *וְנִיבֹד לְבַעֲלָיו* kept by its owner, Eccl. 5: 12 (but *וְנִיבֹד לְךָ* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *בְּ* as the one from whom the action proceeds, *וְלֹא-נִשְׁבַּח לְאֱלֹהִים* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

## ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה-טוֹב בְּיָמָיו* and behold (it was) very good Gen. 1: 31; *וַיִּכְעַס הָרִיבָהּ* and he was greatly provoked Neh. 3: 33; *וְשִׁכְרָךְ הָרִיבָהּ בְּיָמָיו* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *עֶרֶב וּבֹקֶר וְצַהֲרָיִם* evening and morning and noon will I pray Ps. 55: 18; *תַּרְיִי הֵנָּה* tarry here to-night Num. 22: 8; *גִּידֵון בֹּאֵת רֵאשִׁית הַחֲשִׁמְלִית* Gideon came at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *מִדֹּר לְדֹר* from generation to generation Ex. 17: 16. Time how long: *וְהָיָה שִׁבְעַת יָמִים* and he shall shut up the house seven days Lev. 14: 38: *הָאֲרֶץ נִשְׁכְּתָה שְׁמוֹנִים שָׁנָה* the land rested eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev 23\*

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵל** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** *at the door of* Gen. 18: 1, Judg. 9: 35, **בַּבַּיִת** *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לֶחֶם** *at Bethlehem* 2 Sam. 2: 32, **בֵּית-לָאֵל** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **בֵּית-לֶחֶם** Lam. 5: 6, *appear* **בְּפָנֵי אֲדֹנָי** *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **בְּפָנֵי-אֲדֹנָי**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשָׁה אַמּוֹת גָּבֹהַּ** *three cubits high* Ezek. 41: 22; **חֲמִשָּׁה אַמּוֹת תֵּלֵךְ** *five cubits as to (in) length* Ex. 27: 1; *he went* **יָרַח יוֹם אֶת-יָמֵי אֶתְּרָה** *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שִׁבְעִים וְשֵׁשׁ** *return seven times* 1 Kin. 18: 43; *he offered sacrifices* **בְּכָל-מִסְפָּר** *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* **בְּבִטְחוֹן** *in security* Deut. 12: 10; *ye shall not go* **בְּגִבּוֹר** *loftily* Mic. 2: 3; *the tribes went up* **בְּחֻקֵּי-יִשְׂרָאֵל** *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there* **בְּפֶלֶאֱתָא** *for fear of briars* Isa. 7: 25; *to serve him* **בְּאֶחָד** *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

### 3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **בְּכָל-מִסְפָּר** 2 Sam. 18: 5, or not **בְּכָל-מִסְפָּר** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

### NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וְבָא דְבָרְךָ* *let thy words come to pass* Judg. 13: 12, *וְנִשְׁתָּרֵם הַנִּשְׁפָּטִים* *upright are thy judgments* Ps. 119: 137, *וְאִנְשָׁהּ בְּבוֹלֶיהָ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא הַשְּׂעִירִים וַיִּגְדְּרוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְכָל־בְּרִכְיָה בְּרִיךְ* *they that bless thee shall each be blessed* Num. 24: 9, *וְכָל־יֹצֵאתָ מוֹת יוֹצֵאתָ* *they who profane it shall every one be put to death* Ex. 31: 14, *וְיָקִיחוּ מֵעֵלְמָם וְיִשְׁלֹחוּ מֵעֵלְמָם* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *וְיָחַ* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בְּעֹלְיוֹ יוֹצֵאתָ* *its owner shall be put to death* Ex. 21: 29, *קָשָׁה אֲדָלָיִם* *a hard master* Isa. 19: 4, *הַתַּחֲלֹשׁ נִתְחַדֵּשׁ* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to



false deities, the sense is plural and it is construed accordingly, *יְהוָה יִשְׁלַח אֱלֹהֵי* *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *וַיִּשְׁמְעוּ הַחַיָּוִת בְּהֵמַת הַשָּׂדֶה* *the beasts of the field pant* Joel 1: 20, *וַיִּשְׁבְּחוּ מַיֵּי הַיָּם* *its floods wash away* Job 14: 19, *וַיִּשְׁבְּחוּ הַבָּתָּרִים* *pangs have seized her* Jer. 49: 24, *וַיִּשְׁבְּחוּ הַיָּמִים* *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וַיִּמְחֲלוּ הָעָם וַיַּעֲבֹדוּ* *and the people hasted and passed over* Josh. 4: 10, *וַיִּשְׁבְּחוּ הָעָם* *lost sheep* Jer. 50: 6, *וַיִּשְׁבְּחוּ הָעָם* *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּשְׁבְּחוּ הָעָם* *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשְׁבְּחוּ הָעָם וַיִּשְׁבְּחוּ* *and all the congregation lifted up and uttered their voice* Num. 14: 1; *וַיִּשְׁבְּחוּ הָעָם וַיִּשְׁבְּחוּ* *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so עַם *people* in the following examples, הָעַם הַזֶּה *thy people has done wrong* Ex. 5: 16, הָעַם הַזֶּה *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with רֶגֶל but with בְּעֶרְכָּהּ, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, וַיְהַלְלֶיהָ *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah dealt kindly* יְהוָה יִמְלֵךְ *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1: 8; *my dead* בָּתִּי *(Sarah)* Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), נִשְׁאַל 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וַתִּתְּרֶה Isa. 57: 8, וַתִּבְרָא Jer. 3: 5, וַתִּבְרָא Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, הָאֲרָץ הַזֹּאת *the land could not bear them* Gen. 13: 6, תִּרְדּוּ הָאֲרָץ *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: כֶּסֶף וְזָהָב *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, הָהֵיכָל 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *בָּרָהוּ* 1 Sam. 31: 7, even after nouns connected by *וְ* or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* *דִּבְּרָהּ וְנָשֵׁיהֶּן* *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: *אֲנִי וְנַשְׂרָתַי אֲצַלֶּהָם* *I and my maidens will fast* Esth. 4: 16, *בָּא יוֹאָב וְדָוִד וְעָבְדָּיו* *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אֲבְרָהָם וְשָׂרָה זָקְנִים* *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נְחֵמְיָהוּ* *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַחֶיךָ וְדָבְרָתֶם* *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בַּמֶּזְקֶלֶת* *with staves, a staff* 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּנִימְיָהוּ* 46: 15, *הָלָלְיָהּ* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֶרְיֵהָ* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended; *they two dreamed* *הָלְלוּ* *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֶי לֵאָה רַחֲוֹת* *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שְׂדֵהֵי הַחֶשְׁבוֹן אֲמָלֵל *the fields of Heshbon languish* Isa. 16: 8, נִמְצָאָה לָּם נַפְשֹׁתַי אֲבוֹנִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5: 8, וַתֵּצֵאנָה כָּל־הַנָּשִׁים *and all the women went out* Ex. 15: 20, בְּבִחֹר שָׂלָטָיו נִשְׁבְּחוּ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קָרָה וְכָל־עֲבָדָיו *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, רָאֵה הֵנִי *behold I* (am he who) *has laid* Isa. 28: 16, הֵנִי יוֹסֵף *behold I* (am he who) *will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack of formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹדֵךְ אֲשֶׁר טָבוּעַל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply *שָׁם* from ver. 9), 63: 18 (or *הָאָרֶץ*), Dan. 12: 3, Zech. 9: 17.

### REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה year by year* Deut. 14: 22, *בַּבֹּקֶר בַּבֹּקֶר in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ־אֶחָד לְשִׁבְטֵי אִישׁ־אֶחָד one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *מֵיטַט מֵיטַט little by little* Ex. 23: 30.

a. So also *שָׁנָה שָׁנָה בְּשָׁנָה year by year* 1 Sam. 1: 7, *שָׁנָה אַחֲרֵי שָׁנָה year after year* 2 Sam. 21: 1; *יּוֹם יּוֹם* Gen. 39: 10, *יּוֹם בְּיוֹם* 1 Chron. 12: 22, *יּוֹם יּוֹם* Esth. 2: 11, and once without repetition *יּוֹם יּוֹם* Jer. 7: 25 *daily, day by day*; *הַחֲצִיזִים הַחֲצִיזִים בְּחֲצִיזֵיהֶם fifty (cubits) at each end* and so on throughout Ex. 27: 18; *אִישׁ אִישׁ any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר־דֹּרֹר generation and generation* i. e. *many generations* Deut. 32: 7, *קוֹ לָקוּ קוֹ לָקוּ קוֹ לָקוּ precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵיתָּהּ בְּאֵיתָּהּ pits on pits* Gen. 14: 10; or with the implication of diversity, *אָבֶן אָבֶן a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב לֵב a double heart* Ps. 12: 3.

a. So also *דֹּר דֹּר generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, *הַדֹּרִים הַדֹּרִים generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.



1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְיִי* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק* *exceeding deep* Eccl. 7: 24; so with adverbs, *בְּיָד בְּיָד* *mightily, mightily* Gen. 7: 19, and even a conjunction, *וְגַם* *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (*וְאֵל*), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית יְהוָה* *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־סָמָן וְכָל־סָמָן* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַהָרִים הָאֵלֶּם* *a heap, two heaps* Judg. 15: 16, *הַשָּׂדֶה הַזֶּה* *Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7.* Or a cognate word may be employed, *וְהַשָּׂדֶה וְהַשָּׂדֶה* *waste and desolate* Ezek. 6: 14, 33: 29, *שִׁבְתָּ שִׁבְתָּ* *Lev. 23: 3, Job 30: 3, Nah. 3: 17.* Words of like sound may be thus emphatically joined together (paronomasia) *וְהָיָה* *Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.*

c. Instances occur of triple repetition, *קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ* *holy, holy, holy*, Isa. 6: 3, *אֶרֶץ אֶרֶץ אֶרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, *מִיָּתִי מִיָּתִי* *my dying, mine* 2 Sam. 19: 1, *תִּפְתָּה יְהוָה* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 14,



pendes Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether *וְאִם* in Num. 17: 28, Job 6: 13 is equivalent to an emphatic *וְ* or to *וְאִם* (as in oaths § 305. a). The force of the particle *וְ* may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. *וְ* asks a question, whose answer is uncertain, *וְהִשְׁתָּיִם אֲבִיךָ* *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: *וְהִשְׁתָּיִם אֲבִיךָ* *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand *וְהִלֵּן* expects an affirmative answer, *וְהִלֵּן הוּא אֶצְרִי-לִי* *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes *וְ* demands an affirmative answer, where any other is obviously inadmissible *וְהָרַצְתָּה* *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, *וְהָיָה לְךָ* *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances *וְ* introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by *וְ* and the second by *וְאִם* or *וְאִם*; thus direct *וְהָיָה אִם אֶחָדֶךָ* *shall I go or shall I forbear?* 1 Kin. 22: 6, *וְהָיָה אִם תִּשְׂכַּח* *is it any pleasure or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *וְהָיָה אִם יִשְׁכַּח* *whether Jehovah had prospered his way or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by *וְאִם* or, *who knoweth* *וְהָיָה אִם יִשְׁכַּח* *whether he shall be a wise man or a fool* Eccl. 2: 19, or by *וְ* repeated *וְהָיָה אִם יִשְׁכַּח* *whether they be strong or weak* Num. 13: 18, *וְהָיָה אִם יִשְׁכַּח* *have ye called us to impoverish us or not?* Judg. 14: 15 or by *וְ* *וְהָיָה אִם יִשְׁכַּח* *hath there been the like or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with *וְאִם*, *וְהָיָה אִם יִשְׁכַּח* *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, *וְהָיָה אִם יִשְׁכַּח* *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry *וְאִם* is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלוֹם *thy coming is peaceful?* 1 Sam. 16: 4, בּוֹאֵץֶה שָׁלוֹם לְנִצָּר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus כִּי הִוא *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; כִּי הִוא *who* Job 13: 19; כִּי הִוא הִוא *who* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *who* is so invariably used substantively that it is probably to be so construed even in such combinations as כִּי לִבִּי יִחְיֶה *who is a man that shall live* Ps. 89: 49, so Dent. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; כִּי *what* on the other hand is often used attributively, כִּי־בִהֲבִצֵּשׁ *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *who* always stands at the beginning of its clause unless preceded by a noun in the construct state, כִּי בֶן־כִּי *whose son?* 1 Sam. 17: 56, 58 or by a preposition אַחֲרֵי־כִי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְכִי *for what? why?* 2 Sam. 24: 3. הִי is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הִי Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לא־הָבִיאָנוּ *thou hast not brought us* nor נִתְּתָנוּ־לָנוּ *nor given us* Num. 16: 14, אַל־תִּבְזֶה־נִי *rebuke me not* nor וּבַחֲרוֹן־אָפֶיךָ תִּסְבֶּה־נִי *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if תִּשְׁמָעִי *ye will not hearken* but וּבָקֶרְתָּם *but rebel* 1 Sam. 12: 15, אַל־תִּסְבֶּה *turn not aside* but וּבְעִבְדֶּיךָ *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־רָצָה *he hath not despised* וְלֹא־שָׂקַץ *and hath not abhorred* וְלֹא־הִסְתָּיִר *and hath not hidden* וּבְשִׁנְאוֹ שָׁמַעַתְּ *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, הִיָּסְתָּ לֹא־זֶבֶחַ *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

*b.* Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause.  $\text{לֹא}$  is in poetry sometimes prefixed to nouns forming a sort of negative compound,  $\text{לֹא-אֱלֹהִים}$  *a not-God*, incapable of being regarded as God, of a nature opposite to his,  $\text{לֹא-עָמָּה}$  *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7;  $\text{לֹא}$  and  $\text{לֹא־}$  are exceptionally used as nouns in Job 6: 21, 24: 25.

*c.* There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus  $\text{לֹא-אָכַל מִן הָעֵץ}$  Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in  $\text{לֹא-יִנָּחַץ לְעוֹלָם}$  Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in  $\text{לֹא-יִנָּחַץ לְעוֹלָם}$  Jer. 3: 12 the negative qualifies  $\text{לְעוֹלָם}$  it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of  $\text{לֹא}$  and  $\text{לֹא־}$  with the different forms of the future, see §§ 271. *b*, 272. *c*, 273. *d*, 275. 2. *c*, for  $\text{לֹא־}$  with the participle see § 278. 4. *b*, for  $\text{לֹא־}$  with the infinitive see § 279. *e*, for  $\text{לֹא־}$  with the emphatic infinitive absolute, see § 281. 1. *b*.

## RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative  $\text{אֲשֶׁר}$  is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay*  $\text{בֵּתֵי אֲשֶׁר}$



יְסֻדָּם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שְׂמִינֶכָה *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְרִדְגֶךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 הָיָה דְבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר לִבְנֵי יִשְׂרָאֵל must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רְחוּק does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Dent. 30: 16 אֲשֶׁר אֲנִי is not the relative with the first person pronoun added after the analogy of הוֹי in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הוֹדִי is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אֲשֶׁר when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ בְּחֻלּוֹתָיו according to the dream of each, Gen. 41: 12, מִיַּד אִישׁ אֶחָד from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶף 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

*c*. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8; but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 ashes אֶשׁ to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בִּזְיוֹר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after קִבֵּר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by אֲשֶׁר . . . שָׁם, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to אֲשֶׁר . . . שָׁמָּה Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיֹּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, to make thee understand אֵת אֲשֶׁר that which shall befall thy people Dan. 10: 14, לְאֵשֶׁר to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שָׂנְאוֹ into the hand of them whom thou hatest Ezek. 23: 28.

*a*. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun **כִּי** Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) **וְהָיָא נִזְדָּר** Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed **וְהָיָא אֵלֶיךָ** 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject **אֵלֶיךָ הֵיאָה** *he that shall come forth* etc. **הֵיאָה** *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where **אֵלֶיךָ** is understood in the first clause. The sign of the definite object **אֵל** or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause **אֵלֶיךָ עַל** not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* **אֵלֶיךָ אֵל** *that which shall be* Dan. 8: 19, *we have heard* **אֵלֶיךָ אֵל** *how* etc. Josh. 2: 10. Exceptions are extremely rare **עִמָּךְ אֵלֶיךָ** *with whom* Gen. 31: 32, **אֵלֶיךָ אֵל** *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in **בְּאֵלֶיךָ** Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, **בַּשִּׁחַת קָשָׁה** *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, **אֱלֹהֵי עֲשָׂהוּ** *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent **בְּיַד-הַשִּׁלָּח** *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) **שְׂאוֹל הַשָּׂהִי** *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with **יָשׁ** Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 **וְהָיָה קָשָׁה** (but in the

parallel Isa. 15: 7 *וְהָיָה קוֹל הָהוּא* (יהוה), Hos. 1: 2 *הַחַיִּית הַבְּרָרָה* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל הָהוּא* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *אֲשֶׁר* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *אֲשֶׁר הָיָה לְכַלּוֹת הַמַּיִם* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִכָּלִי* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

*b*. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *זֶרַע הַבְּזִיָּה וְהַחַלְוָה* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִכֶּלְכִּי* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *אֶת־הַעֲבָרִים* *I give to them* those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *אֶת־הַעֲבָרִים* that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

*c*. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *וְ*, *וְשֵׁם* *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הַ* or *הִ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,



מָקוֹם הַזֶּה תִּסְדָּד the place that thou hast founded Ps. 104: 8,  
מְצֻלֹת הֵן הַשְּׂבִי devices, that they have contrived Ps. 10: 2.

a. הַזֶּה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; הֵן Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; הֵן fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר תִּסְדָּד he whom i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as הֵנָּה Lev. 5: 2 or אֵשׁ Ex. 35: 21, 23, 24; כִּי Gen. 19: 12, Ex. 24: 14 and כִּי 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֵשׁ אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some .... others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes .... at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְהָיָה he shall die Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); כִּי Hos. 14: 10, כִּי 1 Sam. 20: 4, and the combination כִּי הֵבֵר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר כִּי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding אֵשׁ is only found in Ecclesiastes, see 1: 9, 3: 15 etc. כִּי is once found in apposition to a vocative אֲבִירָא *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to



be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **כִּי**, while **וְ** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **כִּי־אֵלֶיךָ** *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said כִּי־יֵרָאֶה־לָּהּ* *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, as *Jehovah liveth כִּי* (1 swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6. 2 Sam. 4: 9, 10; so after **אֲנִי־חַיִּים** *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so *that*', 'I affirm *that*', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **אִם־לֹא** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **אִם־לֹא** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **אִם־לֹא** is substituted for **אִם** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither כִּי־יֵהְיֶה־כִּי* *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me אִם־אֶחָד־כִּי* *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob אִם־כִּי* *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God? כִּי־יִבְרַךְ* no! *but a wise man benefits himself* Job 22: 2; *who is blind כִּי־יִבְרַךְ* *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver etc.* and not this only, **אִם־כִּי** *but to morrow I will send etc.* 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present **אִם־כִּי** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to



with אֲנִי Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אָמַרְתִּי וְעָנָה אֵלַי אֲנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אָמַרְתָּ וְיָצִיא לְךָ *if thou direct* (lit. shalt have directed) *thine heart* וְיִפְרֹשׂ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אֲנִי כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, אֲשַׁלְּחֶנּוּ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם . . . אִם, or אִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם זָכָר אִם נָקִיָּה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לֹא *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם לֹא יִתְּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא הִצַּלְתָּם לְךָ *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶחָדִי אֶחָדִי *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם הָיוּ עֹמְדִים *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לֹא (לֹא אִם) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; לֹא אִם leaves the matter in doubt Gen. 43: 9, לֹא אִם implies the reverse of the negative supposition that is made, לֹא אִם הָיוּ עֹמְדִים *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם יִהְיוּ אִשָּׁה *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 10: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְהִצַּקְתָּם *and if they overdrive them* וְהָיוּ מָוֶת *all the flock will die* Gen. 33: 13; וְזָבַח *and if he leave his father* וְהָיוּ מָוֶת *he will die* 44: 22; וְהָיוּ מָוֶת *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֶעֱשֶׂה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִכְסֶה *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

### CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וְהִמָּסְתָה הָעֵמָּה *while* (lit. and) *the camp was secure* בְּטָחָה *whereas thou hatest* וְאַתָּה שֹׂנְאָה *without his clothes being burned* (lit. and his clothes shall not be burned) וּבְגָדָיו לֹא תִשְׂרָפָה *Prov. 6: 27, 28, Jer. 14: 15.*

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּרָא יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפָנֵיהֶם אָחָזְרָה *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with הָיָה Isa. 43: 8; with אָזְנָיִךְ Prov. 17: 16. Other words may occasionally precede the subject, וְלֹא יָדָעְתָּ Gen. 49: 10, 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אָדָּבֵר *without understanding* Job 42: 3, וְלֹא יָדָעְתָּ 2 Sam. 13: 20, וְלֹא יָדָעְתָּ Ps. 55: 20, וְלֹא יָדָעְתָּ Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.



*b.* Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אָמַר יְהוָה אֵלַיךְ *while I stood* Dent. 5: 5, Ex. 26: 5; *he pitched his tent* בָּנָה אֹהֶל בֶּתֶלְחָל *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין כִּסְפָּךְ *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* כִּי הִיא מִתְּפַחֵי הַמָּוֶת *continuing to revolt* Isa. 1: 5, מִן הַיַּיִן הַזֶּה *wine inflaming them* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְּבִים *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b.* either the preterite, *he went there* לֹא אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי-יָקֻלִּי *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

*a.* Such a circumstantial participle or adjective in a very few instances precedes the verb *הָרִי-נֹפֵל גִּבּוֹל* *a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְהָיָא נֹחָדִי* *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* נִשְׁמָעָה הַפֶּתַח *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *בְּבִיבִי הַיָּלֵד* *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *לֹא הָיָה אֲנִי-בָאִים* *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *וְהָיָה עוֹד* *while one was still speaking*, *וְהָיָה אֲנִי* *another came* Job 1: 16; *וְהָיָה* *while she was being led forth*, *וְהָיָה* *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

*a.* The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָמַר יְהוָה

*Jacob had only just gone out, וַיֵּצֵא יַעֲקֹב when Esau came* Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

### THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, וְהַיּוֹם Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם הַזֶּה *yesterday and the day before* i. e. heretofore Gen. 31: 5, מָחָר הַיּוֹם *to-morrow or the day after* 1 Sam. 20: 12, שְׁנַיִם אוֹשָׁנָה Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבְגָדָיו *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרָמָה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינְךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל־הַמַּחֲנֶה *and that in all the camp* Judg. 7: 22, וְלִבְנֵיךָ 1 Chron. 9: 27, וּבְדָבָר־אֶחָד 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלַאֲזַי *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem*, where the second term renders prominent something included in the first, but does not cover all that is intended by it; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְהִנֵּה *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמוֹתָם *even in their death* 2 Sam. 1: 23, וְשָׁאַלְךָ *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדוּהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוֹם *with fasting* Esth. 4: 3, וַיִּלְבֵּי *with my heart* Eccl. 7: 25, וַיִּקְרָהוּ *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וַיְבִיֵּי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וַיִּשְׁלַח *with* is used for וַיִּשְׁלַח 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וּמִכָּל עֵץ *but of the tree etc.* Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפָּאנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשִׁוּאָה *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַחֲרַי *although I was their husband* Jer. 31: 32; or an inference וְהִשְׁתַּיֵּבו *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשְׁשׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלָחוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וַיִּשְׁאָהוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יִשָּׁע *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבִי' לְשֵׁ' as *sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וַיִּשָּׁ' so *a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וַיְהִי מַבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְזִבְחָן *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or *spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן הַכֹּזְבִים *and from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָדַע וְיִשְׂחַק *not whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, *you rage* וַיִּצְחַק *but I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה then shall Jehovah be my God Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; וְהִם הִנֵּה וְהִנֵּה וְהִנֵּה thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וְאֲנִי I have been so hitherto, but now וְאֲנִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,



Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְאֵלֶּה 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after כִּי), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after אֲחֵרִי), Ezek. 33: 33, Joel 4: 2.

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# INDEX I.

## SUBJECTS TREATED FULLY OR INCIDENTALLY.

*The numbers in this and the following Indexes refer to the Sections of the Grammar.*

- Abbreviations 9. 1.  
 Absolute infinitive. *See* Infinitive absolute.  
 Abstract nouns, feminine 200, plural 203. 1. *a*, *c*.  
 Accents 28, use in cantillation 28. *b*, forms and classes 29, meaning of names 29. *b*, like forms distinguished 30, position of 32-35, aid in distinguishing words 34, change of position 35, effect of Vav consecutive 33. 4, 99. 2, 100. 2, in place of Methegh 39. 3. *a*, 45. 5, give stability to vowels 60. 1. *a*, vowel changes produced by 64.  
 Accents, consecution of in prose 36-39, poetic 31, consecution of 40-42.  
 Accents, pause 36. 2. *a*, position of 35. 2.  
 Accentuation double 39. 4. *a*.  
 Addition of letters 50. 3.  
 Adjectives in place of participles of neuter verbs 90, 187. *a*, formation of 187. 2, expressing permanent or variable qualities 187. *b*, intensity 189. 1, 191, defects 189. 1. *b*. diminutives of color 190, declension of 206, qualifying nouns 252. 1, qualifying nouns in the construct 259, predicate 263. 2, comparison 264, emphatic use with verbs 281. 2. *b*.  
 Adjectives numeral 224-228, 253-255.  
 Adverbial idea expressed by a verb 283. *a*.  
 Adverbial expressions 288.  
 Adverbs 236, with suffixes 237, as the subject 244. *c*, numeral 255. 4, position of 288.  
 Affixes 33.  
 Agreement neglected 289-293.  
 Aleph, sound of 3. 4, used as a vowel-letter 11. 1, in a few verbal forms 120. 2, 122. 2, 158. 3, once in 3 f. s. suffix 219. 1. *b*, otiant 16. 1, with Mappik 26, with Daghesht forte (?) 121. 1, substituted for He in Aramaean 51. 3, in Niphal infinitive 91. *b*, in Iliphal 94. *a*, *b*, in Ilithpacl 96. *a*, in feminine ending of verbs 86 *b*, and nouns 198. *d*, for Vav in fem. plur. of nouns 201, prosthesis of 53. 1. *a*, 185. *c*, omitted 53. 2, 3, 57. 2 (2) *a*, 111. 2. *b*, *c*, 153. 2, 166. 2, quiescent 57. 2, after prefixed prepositions 232. 3. *a*, *b*, after Vav Conjunctive 235. *c*, prefers diphthongal vowels 60. 1. *a*, 110. 3. 111. 2, previous vowel rarely short if Daghesht forte omitted 60. 4. *a*, 121. 1, 230. 3, added to 3 pl. preterite 86. *b*, prefixed in the formation of nouns 191.  
 Alphabet 2, order of 6, Lepsius' theory 6, *a*.  
 Anacoluthon 294. *b*.  
 Animals, names of 199. *c*.  
 Apocopated future 97. 2, 272, not in passive species 97. 2. *b*, in Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin Vav and Ayin Yolh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, uses of 272.  
 Apocopated imperative 98. 2, 173. 1.  
 Apposition of nouns 256.  
 Arabic letters 3. 1. *a*, currently read without vowels 10. *a*, syllables 18. 2. *c*, Teshdid 23. 3. *b*, accent 33. 4. *a*, Elif prosthetic 53. 1. *a*, conjugations 83. *c* (1), comparative or superlative 191. *a*, nouns of unity 200. *b*, case endings 201. *c*, dual 204, article 230. 1. *a*, conjunction with the accusative 284. *d*.  
 Aramaean syllables 18. 2. *c*, words modified from Hebrew 51. 3, dual 204. *a*.  
 Article definite 230, use of 248, with verbs, etc. 248. 6. *c*, 300. *b*, with proper nouns 249. 1. *a*, before nouns with suffixes 249. 2. *a*, before nouns in the construct 249. 3. *b*, when omitted 250, 252. 1. *b*. *c*, 252. 2. *b*, *c*.  
 Article indefinite 230. 1. *b*, 251. *a*.

- Aspirates 3. 1, 7, 2, receive Daghesh lene 21, their original sound 21. *b*, affected by concurrence of consonants or doubling 54. 1.
- Athnahh divides verse 36. 1, 40. 2, train of 38. 2, 41. *b* (1).
- Augment, Greek and Sanskrit 99. 1. *a*.
- Ayin, sound of 3. 4, Aramaean substitute for Tsallhe 51. 3, elided 53. 3. *a*, 128, previous vowel sometimes short when Daghesh omitted 60. 4. *a*, 230. 3.
- Ayin doubled verbs, origin of term 76. 3, their peculiarities 133-137, remarks 139-142, paradigm VIII.
- Ayin Guttural verbs 116, remarks 118-122, paradigm V.
- Ayin Vav and Ayin Yodh verbs, origin of term 76. 3, their peculiarities 154-156, remarks 158-163, paradigm IX.
- Bilateral roots 68. *b*.
- Bohemian accent 33. 4. *a*.
- Cardinal numbers 224-227, with dual ending 224. 1. *a*, position and agreement 253, 254, with suffixes 253. 2 (2) *b*, 254. 4. *a*, with the article 254. 4.
- Changes of person 294.
- Circumstantial clauses 309.
- Cities names of, feminine 199. *d*.
- Collectives with feminine ending 200, construed with the plural 289. 5.
- Commutation of letters 50. 1, Aleph for He 86. *b*, 91. *b*, 94. *a*, 96. *a*, 198. *d*, He for Aleph 191. *b*, Aleph for Yodh 56. 4, or Vav 56. 4. *a*, 201, Vav for Aleph 57. 2 (2) *a*, 111. 2. *b*, *d*, Yodh for Vav 56. 2, Teth for Tav 54. 4, 82. 5.
- Comparison, how expressed 264.
- Compound numbers 225, 226. 2, with nouns 254. 3, with the article 254. 4. *b*.
- Compound predicate 289. 1. *a*, 289. 5. *b*.
- Compound sentences 243, 2, 300.
- Compound species 83. *c* (2).
- Compound subject 247. 1, 290. 1.
- Conjugations 76. 1.
- Conjunctions 241, formed from relatives 305, from prepositions 305. *e*, uses of 305. *a*, *b*, 307.
- Consecution of accents in prose 36-39, in poetry, 40-42.
- Consonant changes, 53-56.
- Consonants changed to vowels 57, vowel changes occasioned by contiguous consonants 60, by concurrent consonants, 61.
- Construct infinitive. *See* Infinitive construct.
- Construct state of nouns 214-218, relations denoted by 257, resolved by preposition Lamedh 263.
- Constructio praeognans 286. 3.
- Contraction of two similar letters 61. 3, 134. 1.
- Contracted verbs 107.
- Copula 261. 2. 3.
- Countries names of, feminine 199. *d*.
- Daghesh meaning of word 21. 2. *a*.
- Daghesh-forte 23, distinguished from Daghesh-lene 23. 2, from Shurek 23. 3, different kinds of 24, conjunctive, instances of 24. *a*, 75. 1, separative 24. *b*, 192. *a*, 218. 2. *a*, 220. 5. *a*, 231. 2. *a*, emphatic 24. *c*, 86. *a*, 150. 1, orthophonic 24. *d*, omission of 25, resolved by the insertion of a liquid 54. 3, 220. 6. *b*, or Yodh 141. 1, or by prolonging the previous vowel 59. *a*, never in gutturals 60. 4, 108, rarely in Kesh 23. 1, 60. 4. *a*, 121. 1, omitted from Hith-pael 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
- Daghesh lene 21, 22, omitted from Kal imperative 89 (f. s. and m. pl.), from guttural forms 109. 3. *a*, from construct plural of nouns 218. 2. *a*, after prefixes 101. 2. *b*.
- Daleth assimilated to the feminine ending - Tav 54. 2, 149. 2, 207. *b*.
- Day of the month 255. 2. *b*.
- Declension of nouns, adjectives and participles 221, paradigms XIV—XVI.
- Demonstrative pronouns 73, qualifying nouns 252, 2, qualifying nouns in the construct 259, predicate 263, used for relative 303.
- Dental letters 7. 1.
- D'hhi 41. *b* (2).
- Dialects, effect upon words 51. 3.
- Diphthongal vowels 15.
- Distributive numbers 255. 4.
- Distributive sense expressed by repetition 255. 4, 296. 1.
- Division erroneous, of words 43. *c*.
- Divisions of Grammar 1.
- Dual, ending of 202, signification of 204, superadded to the plural 204. 5. *b*, nouns with suffixes 220. 4, joined with the plural 292.
- Ellipsis 295.
- Emphasis expressed by repetition 281, 296. 3, 297.
- English accent 33. 4. *a*.
- Excess, how denoted 264. 2 (2) *b*.
- Feminine endings 198, how related 55. 2. *c*, 198. *b*, compared with Indo-European endings 198. *e*, used to form abstracts, collectives, official designations 200, and nouns of unity 200. *b*, appended to infinitive. *See* Infinitive construct.
- Feminine nouns without fem. ending in the singular 199. *a*, with masc. ending in plural 202. *b*, with two plural forms 202. *c*, with suffixes 220. 2, declensions of 221. *b*.
- Feminine sign of, duplicated 88 (3 f.), 169. 3, 171. 1. *a* (?), neglected 88 (2 f. s, 3 f. pl.), 199. *a*.
- Final forms of letters 4, in middle of words 4. *a*.
- Flexibility various, of different languages 69. *b*.
- Formative syllables differ from prefixes and suffixes 33, 69. *c*, 101. 2. *b*, 123. 4.
- Fractional numbers 223. 3, 255. 3.
- Future, formation of 84. 3, its personal endings and prefixes 85. 1. *a* (2), with

- suffixes 105, uses of 267, shortened form. See Apocopated future.  
 Galilean pronunciation 51. 4. *a*.  
 Grammar, function and divisions of 1.  
 Grammatical subject 547. 2.  
 Grave suffixes 72, 220. 1.  
 Greek alphabet 5. *a*, 6. *b*, 7. 2. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine 198. *c*, numerals 224. 2. *a*, construction of neuter plurals 289. 4. *a*.  
 Guttural letters 7.1, their peculiarities 60, 108, attract or preserve vowels 60. 3. *c*.  
 Guttural verbs 107.  
 He and Heth 3. 3.  
 He as a vowel letter 11. 1, 57. 2 (2) *b*, with Mappik 26, prosthesis of 53. 1. *a*, rejection of 53. 2, 3, 85. 2. *a* (1), 95. *b*, 211. *a*, 230. 5, 233. 5, preceding vowel often short when Daghesch omitted 60. 4. *a*, 121. 1, 230. 3, added to 2 m. *s*. and 2 f. pl. preterite 86. *b*, to 2 m. *s*. suffix 104. *b*, 219. 1. *b*, to 2 f. *s*. suffix 219. 2. *c*, to 2 and 3 f. pl. suffix 104. *g*, 219. 1. *b*, 219. 2. *c*, for 3 m. *s*. suffix 14. *d*, 219. 1. *b*, omitted from f. pl. future 88 and imperative 89, omitted after prefixes 85. 2. *a* (1), 91. *b*, 94. *b*, 95. *b*, 113. 2, 230. 5, retained in exceptional cases 95. *e*, 143. 3, 151. 2, 232. 5. *a*, for Aleph 167. 1, prefixed in the formation of nouns 191. *b*.  
 He directive 223. 1.  
 He interrogative 231.  
 He paragoge, effect on accent 33. 1, with Methegh 35. 2. *a*, examples of 61. 6. *a*, 223. 2, distinguished from feminine ending 198. *c*, added to preterite 93. *c*, to future. See Paragoge future.  
 Hhathpeh Seghol in 1 sing. future Piel 92. *e*.  
 Hheth, preceding vowel mostly short, when Daghesch omitted 60. 4. *a*, 121. 1, 230. 3.  
 Hhirik, quantity of 14, 29. 1, between concurring consonants 61. 1, 85. 2. *a*, 218. 2, 232. 2, 235, in Segholates 61. 2, 186. *b*, never in the ultimate of Kal active participles 90, in 1 sing. Niphal future 91. *c*, 150. 2, in Piel before suffixes 104. *h*, in penult of Piel infinitive 92. *d*, in Hiphil infinitive 94. *b*, rejected from Hiphil future 94. *c*, and participle 94. *e*, in the inflected preterite of Kal, Hiphil 119. 2, and Hithpacl 96. *b*, retained in Hiphil before suffixes 104. *h*, in the ultimate of nouns 209. 1. *c*, 211. 2.  
 Hholem, stability of 60. 1. *a* (4), in inflected verbs Ayin doubled 61. 3, 136. 2, 141. 2, and Ayin Vav and Ayin Yodh 155. 4, 161. 1, 162. 2, shortened to Kamets Hhatuph in Kal infinitive construct 87, future 88, and imperative 89, once retained in Kal future before Makkeph 88, in intensive species 92. *b*, rejected from Kal future before suffixes 195. *d*, in the ultimate of nouns 209. 1. *c*, *d*, 209. 2. *c*, 217. 1. *c*, 211. 3, in the penult 212. *d*, 218. 1. *c*.  
 Hiphil, signification of 79, relation to Piel 80. 2. *a* (1), formation of 82. 4, origin of prefixed He 82. 5. *b* (2), nouns derived from 189. 2. *a*, 191.  
 Hithpacl, signification of 80, relation to Niphal 80. 2. *a* (2), formation of 82. 5, origin of prefixed syllable 82. 5. *b* (1), verbs having two forms of 122. 2, 142. 4.  
 Hophal, signification of 79. 3, formation of 82. 4, origin of prefixed He 82. 5. *b* (2), no imperative 84, except in two instances 95. *d*, in Ayin doubled verbs 140. 6, in Pe Yodh verbs 150. 5, in Ayin Vav verbs 162. 5, in Lamedh Aleph verbs 169. 2, in Lamedh He verbs 177. 5.  
 Hypothetical sentences 306-308.  
 Imperative, formation of 84. 4, its personal endings 85. 1. *a* (3), Kal with suffixes 101. 3, 106. *b*, paragoge 98. 1, 111. 3. *a*, 125. 1, 132. 1, 149. 3, 159. 2, apocopated 98. 2, 173. 2, twice in Hophal 95. *d*, uses of 273.  
 Imperfect, see Future.  
 Imperfect verbs classified 107.  
 Impersonal subject 245. 3, construction of passive and neuter verbs 284. *e*.  
 Inanimate objects, names of 200. *c*, in plural 205. 5. *a*, plural with feminine singular 289. 4.  
 Indefinite pronouns 75, 304.  
 Indefinite subject 245. 2, article 230. 1. *b*, 251. *a*.  
 Indo-European roots 69. *a*, feminine and neuter 198. *e*, dual 204. *a*, numerals 224. 2. *a*, conception of time 285.  
 Infinitive, a verbal noun 279, as the subject 244. *b*, 279. *a*, does not admit the article 248. 6. *c*, except in a special case 279. *d*, with prepositions 244. *b*, 279. *a-c*, governed by verbs or nouns 279. *b*, construction changed to preterite or future 282.  
 Infinitive absolute, formation of 84. 1, with feminine ending 162. 4, as an exclamation 280. 1, explanatory 280. 2, for preterite or future 280. 3, for imperative 280. 4, emphatic use of 281.  
 Infinitive construct, formation of 84. 2, in Kal usually without Vav 87, with feminine ending in perfect verbs 87, in Piel 92. *d*, in Pe Guttural 111. 3. *a*, in Ayin Guttural 119. 3, in Lamedh Guttural 125. 2, in Hiphil 128, in Pe Nun 131. 4, in Ayin doubled 139. 2, in Pe Yodh 149, in Hophal 151. 5, in Lamedh Aleph verbs 168. 2, in Lamedh He 170, with suffixes 101. 3, 106. *a*, following noun or suffix denote subject or object 102. 3. 257. 9. *b*, 279. *d*, emphatic use of 281. 1. *c*.  
 Inseparable prepositions 232-234.  
 Intensity expressed by repetition 281, 296. 3.  
 Intentional, see Paragoge Future.  
 Interjections 242.  
 Interrogative and indefinite pronouns 75, trace of neuter in 198. *a*.

- Interrogative sentences 298.  
 Intransitive verbs construed transitively 285.  
 Irrational objects, plural, with feminine singular 289. 4.  
 Jews modern, use Rabbinical letter 2, their pronunciation of Ayin 3. 4, use abbreviations 9. 1.  
 Jussive, see Apocopated Future.  
 Kal, meaning of term 76. 2, formation in perfect verbs 82. 1, remarks upon 86-90.  
 Kamets and Kamets-Hhatuph distinguished 19. 2.  
 Kamets in the ultimate of nouns 209. 1. *b*, 209. 2. *b*, 217. 1, in the penult 212, 218. 1.  
 Kamets-Hhatuph in Kal infin. constr. before Makkeph 87, before suffixes 106, in future 88, in imperative 89, 106, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.  
 Kaph and Koph 3. 2.  
 Kaph initial rejected 53. 2. *a*, assimilation of 54. 2. *a*.  
 Karne Phara 38. 10.  
 Kibbuts, quantity of 19. 1, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.  
 K'ri and K'thikh 46-48, number of 46. *a*.  
 Kushoi 21. 2. *a*.  
 Labial letters 7. 1.  
 Lamedh initial rejected 53. 2. *a*, 132. 2, medial rejected 53. 3. *b*, 88 (1 *c*), assimilated to following consonant 54. 2, 132. 2, appended in formation of nouns 195. 2. *c*.  
 Lamedh Aleph verbs 164, remarks 166-169, paradigm XI.  
 Lamedh Guttural verbs 123, remarks 125-128, paradigm VI.  
 Lamedh He verbs, origin of term 76. 3, their peculiarities 170, 171, shortened future and imperative 173, remarks 174-179, paradigm XII.  
 Latin alphabet 6. *b*, accent 33. 4. *a*, feminine and neuter 198. *e*, numerals 224. 2. *a*.  
 Lazian accent 33. 4. *a*.  
 Letters, sounds of 3, double forms of 4, of unusual size or position 4. *a*, names of 5, order of 6, classification of 7, numerical use of 9. 2, commutation of 50. 1, transposition of 50. 2, addition of 50. 3.  
 Lettish accent 33. 4. *a*.  
 L'gharmeh, clause divided by 40. 2, train of 41. *g*.  
 Light suffixes 72, 220. 2-4.  
 Linguals 7. 1, substituted for sibilants in Aramaean 51. 3.  
 Liquids 7. 2.  
 Logical subject, 247. 2.  
 Makkeph 43.  
 Manner 288. 2. *e*.  
 Mappik 26, omitted from 3 f. s. suff. 104. *e*, 219. 1. *b*.  
 Masculine for feminine, suffixes 104. *g*, 220. 1. *b*, future 88 (3 f. pl.), 105. *e*, predicate and pronouns 289. 6.  
 Masculine nor is with suffixes 220. 3, with fem. ending in plural 202. *a*, with two endings in plural 202. *c*, declensions of 221. *A*.  
 Matres lectionis 11. 1.  
 Measure 288. 2. *c*.  
 Medial letters for finals 4. *a*.  
 Medium strength, letters of 7. 2.  
 Mem dropped from Pual participle 53. 2. *a*, 93. *e*, final rejected 55. 2, 216. 2, appended to 3 m. pl. future (?) 88, prefixed in formation of nouns 193, affixed 195. 2. *c*, omitted from plural ending (?) 201. *b*.  
 Methegh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *c*, with He paragoric 35. 2. *a*, in place of an accent shifted in position 35. 1, or removed by Makkeph 43, 44. *a*, 64. 1. *a*, after He interrogative 231. 2. *a*, its place supplied by an accent 39. 3. *a*, 45. 5.  
 Modal forms of verbs, uses of 270-274.  
 Modern Hebrew read without vowel points 10. *a*.  
 Monosyllabic nouns 185.  
 Mountains, names of, masculine 199. *d*.  
 Multiliteral nouns 197.  
 Mutes 7. 2, a p-mute missing (?) 7. 2. *a*.  
 Names of letters 5, their antiquity 5. *a*, their origin and signification 5. *b*.  
 Nations, names of 199. *d*, 289. 5. *c*.  
 Negative particles 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, 278. 4. *b*, 279. *c*, 281. 1. *b*, sentences 299, ambiguity of 299. *c*.  
 Neuter gender, trace of 198. *a*.  
 Neuter verbs rarely have participles 90, with suffixes 102. 2.  
 Niphal, signification of 77, relation to Hithpael 80. 2. *a* (2), its formation 82. 2, origin of the prefixed Nun 82. 5. *b* (1), participle from a noun 91. *e*, from an adverb 80. 2. *b*, nouns derived from 187. 2. *a*.  
 Nouns, formation of 183, Class I 184-188, Class II 189, 190, Class III 191-194, Class IV 195, 196, multiliterals 197, from imperfect roots 186. *b*, 187. 2. *d*, 188. 2. *c*, 189. 1. *d*, *e*. 189. 2. *b*, *c*, 192. *b*, plural from quiescent roots 209. 1. *f*. 210. 3. *c*, with suffixes 220. 5. *b*.  
 Nouns, gender and number of 198-213, construct state of 214-218, with suffixes 219, 220, declension of 221, paradigms XIII-XVI.  
 Nouns, feminine, without fem. ending 199. *a*, with masc. ending in plural 202. *b*, masculine with fem. ending in plural 202. *a*, with either ending 202. *c*, of doubtful gender 199. *b*, 202. *c*, having but one number 203. 1, definite without the article 249, in loose subordination 256. 3, used for adjectives 257. 6. *b*, in construct before adjectives 253. 1. *a*, 257. 6. *c*, in construct before prepositions 258. 1, in construct before a clause 258. 2, predicate 262, placed absolutely 284. *d*, 288. 2, repetition of 296.



- Nouns, primitive 183. *a*, derivative 183. *b*, of unity 200. *b*.
- Number, relations of 288. 2. *d*.
- Numeral adjectives 224-228, 253-255, ad-verbs 255, 4.
- Numerical use of letters 9. 2.
- Nun rejected 53. 2. *a*, *b*, 55. 2, from verbs 129. 2, 131. 3, 4, from nouns 186. *b*, 196. 2. *b*, assimilated to a following consonant 54. 2, in verbs 129. 1, 131. 2, 132. 1, in nouns 186. *b*, 192. *a*, 207. *b*, to initial Mem (?) 55. 1, 88 (m. pl.), inserted in lieu of reduplication 54. 3, 220. 6. *b*, epenthetic 56. 1, 101. 2, 105. *b*, added to 3 pl. preterite 86. *b*, to future 88 (2 f. s., m. pl.), before suffixes 105. *c*, in Niphal absolute infinitive 91. *b*, 131. 5, 168. 3, 175. 2, in Niphal imperative (?) 91. *d*, appended in formation of nouns 195, in masc. plur. ending 201. *a*.
- Oath 305. *a*.
- Object definite, sign of 240, 284, of transitive verbs 284, of intransitive verbs 285, indirect 286, multiple 287.
- Occupations 188. 2. *a*, 189. 1. *a*.
- Office, names of 200. *a* (2).
- Official designations 200.
- Olev'yoredh divides verse 40. 2, train of 41. *c* (1).
- Ordinal numbers 228, 255.
- Orthographic symbols 1-49, changes 50-68.
- Orthography, various 11. 1. *b*, 51. 4. *a*.
- Palatal letters 7. 1.
- Paradigm, see Verbs paradigms of, and Nouns.
- Paragogic future 97. 1, 271, not in passive species 97. 2. *b*, in Lamedh He verbs 174. 3, uses of 271, imperative 98, 1, 273.
- Paragogic letters, effect on accent 33. 1, instances of 61. 6. *a*, 222, 223.
- Participles, formation of 84. 5, of neuter verbs 90, with personal inflections 90, qualifying nouns 252. 1, qualifying nouns in the construct 259, in the construct before nouns and infinitives 257. 9. *b*, signification of 278, emphatic use of 281. 2. *b*, construction changed to preterite or future 282, as circumstantial clause 309. 2.
- Particls prefixed 229-235, separate 236-242.
- Parts of speech 70.
- Passive species with suffixes 102. 2, of doubly transitive verbs 287. 5.
- Pattalh preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tere 63. 2, in Segholates 61. 2, with pause accents 65. *a*, in Kal constr. infin. 87, in f. pl. future Niphal 91. *c*, and Piel 92. *e*, in preterite and imperative Piel 92. *c*, in Hithpacl 96. *b*, in the ultimate of nouns 209. 2. *a*.
- Pattalh furtive 17, 60. 2, 109. 2, 114 (?), 123.
- Pausal forms with inferior accents 65. *b*.
- Pause accents 36. 2. *a*, position of 35. 2, occasion vowel changes 65, with the preterite 86. *a*, with the future 88, with the imperative 89 (f. s. and m. pl.), with 2 m. s. suffix 104. *b*, 219. 1. *b*, with Pe Guttural verbs 112. 4, with Ayin Guttural 119. 1, 121. 3, with Lamedh Guttural 126. 1.
- Pazer, clause divided by 36. 2, 40. 2, train of 38. 7, 41. *e*.
- Pe Aleph verbs 110. 3.
- Pe Guttural verbs, origin of term, 76. 3, their peculiarities 108, 109, remarks 111-115, paradigm IV.
- Pe Nun verbs, origin of term 76. 3, their peculiarities 129, remarks 131, 132, paradigm VII.
- Perfect, see Preterite.
- Perfect verbs 81-85, remarks 86-96, with suffixes 101, 102, remarks 104-106, paradigms II, III.
- Periods of human life 203. 1. *b*.
- Persian construct state 61. 6. *a*.
- Personal endings and prefixes of verbs 85. 1. *a*, before suffixes 101. 1, more closely attached than suffixes or prefixed prepositions 101. 2. *b*.
- Personal pronouns 71, not expressed in the subject unless emphatic 246, third person added to subject 246. 2.
- Pe Yodh verbs, origin of term 76. 3, peculiarities 144-146, remarks 148-153, paradigm X.
- Piel, signification of 78, relation to Hiphil 80. 2. *a* (1), formation of 82. 3, unusual forms of 92. *a*, *b*, verbs with two forms of 122. 2, 142. 4, nouns derived from 189. 2. *a*.
- Pilel, Pilpel, Poel not distinct species from Piel 83. *c* (1).
- Place where or whither 283. 2. *b*.
- Plural endings 201.
- Plural for singular in verbs (?) 88 (3 f. pl.), of majesty 203. 2, 289. 3.
- Pluralis inhumanus 289. 4. *a*.
- Plurality expressed by repetition 296. 2.
- Points extraordinary 4. *a*.
- Points Masoretic 10, accuracy of 49.
- Polish accent 33. 4. *a*.
- Preative particle 274.
- Predicate 261, compound 289. 1. *a*, 289. 5. *b*, agreement with nouns in the construct relation 293.
- Prefixed particles 229-235, two constituting a word 229. 2. *a*.
- Prepositions inseparable 232-234, separate 238, with suffixes 239.
- Preterite, personal endings of 85. 1. *a* (1), with suffixes 101. 1, 104, Kal before suffixes 101. 3, uses of 266, and future in combination 268, 269.
- Pretonic vowels 64. 2, in Kal preterite 82. 1, not rejected from Niphal 91. *b*, 106. *a*.
- Primary preferred to a secondary form 289.
- Primary Tenses 266, 267, with Vav Conjunctive 275.

Pronominal ideas expressed by nouns 246. 2. *b*.

Pronominal roots 68, the basis of adverbs, prepositions and conjunctions 236. 1. *a*.

Pronominal suffixes 72. *See* Suffixes.

Pronouns, personal 71, as subject 246, repetition of 297, demonstrative 73, 252. 2, 259, 263, relative 74, 300-303, interrogative and indefinite 75, 198. *a*, 298. 3, 304.

Proper nouns with the article 249. 1. *a*, in loose apposition 256. 3. *a*.

Pual, signification of 78. 3, formation of 82. 3, no imperative 84, in perfect verbs 93, Ayin Guttural verbs 121. 1, Ayin doubled verbs 142, 143. 1, Ayin Vav verbs 163. 4, Lamedh Aleph verbs 169. 1, Lamedh He verbs 176. 6.

Pure vowels 15.

Quadriliteral roots 68. *a*, verbs 182, nouns 197. 1, Segholates plural of 210. 3. *a*.

Question, direct and indirect 298. 1, distinctive 298. 2.

Quiescent letters 11. 1, their two uses distinguished 13, softened to vowels 57. 2.

Quiescent verbs 107, 144.

Quineliteral roots 68. *a*, nouns 197. 2.

Quotation, direct for indirect 305. *a*.

Rational letters 7. 3.

Raphe 27.

R'bbhi<sup>a</sup>, clause divided by 36. 2, 40. 2, train of 38. 6, 41. *d*.

R'bbhi<sup>a</sup> Mugrash 41. *a* (2).

R'bbhi<sup>a</sup>, small 41. *c* (2).

Reduplication of second radical in verbs 82. 3, in nouns 189, of third radical in verbs 92. *a*, 115, 122. 1, 156. 2, 163. 3, 176. 1, 178. 1, in nouns 189. 1. *d*, 189. 2. *c*, of two radicals in verbs 92. *a*, 115, 122. 1, 137, 142. 2, 156. 3, 163. 2, in nouns 189. 1. *e*, 189. 2. *b*, 190, of a short word 132. 1, 234. *a*.

Relative clauses 300-304.

Relative pronoun 74, its government 300, antecedent 300. *a*, antecedent not expressed 301, omission of 302.

Repetition of verbs 281, nouns 296, pronouns 297.

Resh, sound of 3. 3, assimilated to a following consonant 54. 2, inserted in lieu of reduplication 54. 3, preference for Pattahh 60. 1. *a*, with Pattahh furtive (?) 60. 2. *a*, 114, with simple or compound Sh'va 60. 3. *a*, 120. 3, with Daghesheforte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Dagheshe, 60. 4. *a*, as the first radical of verbs 114, as the second radical 118. 1, 120. 3, as the third radical 125. 3, 126. 2, 127. 2.

Rivers, names of, masculine 199. *d*.

Roots of words 67, 68.

Rukhokh 21. 2. *a*.

Samaritan Pentateuch, its negligent orthography, 51. 4. *a*, 99. 1. *a*, and variant forms 156. 2.

Samekh, Shin and Sin 3. 1, 3. 1. *a*.

Sanskrit laws of euphony 21. 2. *b*, 55. 1. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 198. *e*, numerals 224. 2. *a*.

Scriptio plena, defectiva 14.

Seasons, names of 187. 2. *a*.

Seghol inserted between concurring consonants 61. 2, 173. 1, in Ayin doubled verbs 61. 3, 136. 2, 141. 2, in Ayin Vav verbs 155. 4, 159. 3, 162. 3, final rejected 66. 1 (1), 173. 1, with pause accents 65, in Kal active participle 90, in Niphal 91. *a*, *b*, in Piel 92. *c*, *d*, 126. 2, before suffixes 104. *h*, in Hiphil 94. *a*, *b*, in Hithpaal 96. *b*, in the ultimate of nouns 210, 211. 1, 217. 2, in the penult of feminine nouns 209. 1. *e*.

Segholate forms from trilateral monosyllables or final syllables 61. 1. *b*, 185, 186. *a*, in feminine 207, construct 216. 1. *b*.

Segholate nouns 185, signification of 186, their feminine 210. 2, plural 210. 3, dual 210. 4, construct 218. 2, with suffixes 220. 5, with He paragoge 223. 1. Segholta, verse divided by 36. 1, train of 38. 3.

Sentence, simple or compound 243. 2, elements of 243. 3, subject of 244, predicate of 261. 1.

Separate particles 236-242.

Septuagint, equivalents for Ayin 3. 4, mode of writing Hebrew words 49. 2, 3.

Servile letters 7. 3, anagrams of 7. 3. *a*.

Shalsheleth, when used 38. 9, Great, clause divided by 40. 2, train of 41. *j*.

Shin, Sin, and Samekh 3. 1, 3. 1. *a*.

Shurek, quantity of 14, 19. 1, in the ultimate of Segholates 61. 2, in the penult of Segholates 61. 4. *a*, 207. *c*, in Kal future of perfect verbs 88, before suffixes 105. *d*, in Kal active participle 90, in the ultimate of nouns 209. 2. *d*, 211. 3.

Sh'va 16, silent and vocal 16. 2, 20. 1, simple and compound 16. 3.

Sh'va compound, with gutturals 16. 3, 60. 3, 108, with Resh 60. 3. *a*, 120. 3, with strong letters 16. 3. *b*, before gutturals 120. 2, 127. 3, in construct plural of nouns 216. 2. *a*, after He interrogative 231. 2. *a*, after Vav Conjunctive 235. *a*, which is selected 60. 3. *b*, 109. 3, 112, changed to a short vowel 60. 3. *c*, with pause accent to a long vowel 65.

Sh'va simple with gutturals 60. 3. *a*, in Pe Guttural verbs 112. 2, 3, in Lamedh Guttural verbs 123. 4, 127. 1, changed to Seghol by pause accent 65.

Sibilants 7. 2.

Silluk, position of 36. 1, 40. 2, train of 38. 1, 41. *a* (1).

Singular predicate or pronoun with plural subject 289. 1-3.

Sounds of the letters 3.

Species of verbs 76-80, mutually supplementary 80. 2. *a* (:), what number in use in different verbs 80. 2. *a* (+), formation of 82, with double forms in distinct

- senses 83. *c* (1), 122. 2, 142. 4, compound 83. *c* (2).
- Strong letters 7. 2.
- Subject 244, omitted 245, indefinite 245. 2, impersonal 245. 3, compound 247. 1, 290. 1, grammatical and logical 247. 2.
- Suffixes, pronominal 72, of verbs 101. 2. of nouns 219. 3, relation denoted by 257, more loosely attached than affixes 101. 2. *b*, with neuter verbs and passive species 102. 2, with infinitives and participles 102. 3, with cardinal numbers 224. 1. *a*, 253. 2 (2) *b*, with nouns in the construct 259, pleonastic use of 297. *c*.
- Superlative degree 264.
- Syllables 18, intermediate 20. 2, mutations in, a source of vowel changes 59.
- Syriac currently read without vowels 10. *a*, aspirates 21. *a*, doubling of letters 23. 3. *b*, words modified from Hebrew 51. 3, dual 204. *a*.
- Systema morarum 18. *b*.
- Tav and Teth 3. 2.
- Tav unites with Tav of personal affixes 86. *b* (2 m.), or feminine ending 54. 1, 207. *b*, prefixed in anomalous verbal forms 94. *a*, 163. 5, in the formation of nouns 192, 194. 2, in Hithpael assimilated 54. 2, 54. 4. *a*, 82. 5, 131. 6, transposed 54. 4, 82. 5.
- Tav of feminine ending rejected 55. 2. *c*, 198. *b*, origin of 198. *c*, added to verbs 86. *b*, 168. 1, 171. 1, 174. 1, in nouns 196. *a*, 198. *b*, 207.
- Tenses, primary 84, 266, 267, secondary 99, 276, 277, subjective use of 265. 3, past and future not promiscuously used 268. *a*.
- Time, conception of 265.
- Time, when and how long 288. 2. *a*.
- Tl'isha Gh'dhola, clause divided by 36. 2, train of 38. 8.
- Transitive construction of intransitive verbs 285.
- Transposition of letters 50. 2, 54. 4, 82. 5.
- Tsere rejected from the ultimate of verbs 66. 1 (1), 173. 2, in Kal preterite 86. *a*, 166. 1, in fem. plur. future Niphal 91. *c*, and Piel 92. *c*, in Piel inf. abs. 92. *d*, in Hiphil 94. *b*, *e*, in Hophal inf. abs. 95. *c*, with Aleph in place of Sh'va 60. 3. *c*, 92. *e*, 112. 1, 184. *b*, as union vowel with the preterite 104. *a*, in the ultimate of verbs before suffixes 104. *h*, of Lamedh Guttural verbs 126. 1, of Lamedh Aleph verbs 166. 5, in the ultimate of nouns 209, 217. 1, in the penult of nouns 212, 218. 1,
- Tsinor 41. *c* (3).
- Vav rejected after vowelless consonants 53. 3. *a*, 186. *b*, initial changed to Yodh 56. 2, 145. 1, rarely reduplicated 56. 3, in verbs 156. 1, 163. 1, or nouns 189. 2. *c*, softened or rejected 57. 2, 154, 186. *b*, 188. 2. *c*, 192. *b*, 209. 1. *f*, 210. 3. *c*, 213. *a*, 218. 1. *d*, preceding a vowelless consonant 61. 1. *a*, 235, paragogie 61. 6. *a*, 222, omitted from 3. pl. preterite 86. *b*, in Kal infinitive 87, in Kal future 88, in Kal imperative 89, in Kal passive participle 90, in Pual 93. *b*, added to 3. m. pl. suffix 104. *f*.
- Vav in K'thibh, where K'ri has Kamets-Hhatuph 13. *a*, 88, 105. *d*, 217. 1. *c*, Pattahh 125. 1, or Hhateph-Kamets 13. *a*, 89 (f. s.), 216. 2. *a*.
- Vav Consecutive 235, 306. *b*, 310-312.
- Vav Consecutive of the future 33. 4, 99, with Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin doubled 140. 1, 5, Pe Yodh 149. 5, 151. 3, 152. 2, Ayin Vav and Ayin Yodh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh Aleph 168. 4, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, time denoted by 276.
- Vav Consecutive of the preterite 32. 4, 100, with Pe Guttural verbs 112. 3, time denoted by 277.
- Vav Conversive, see Vav Consecutive.
- Verbs, their species 76-80, occurring in all the species 80. 2. *a* (4), denominatives 80. 2. *b*, perfect 81-100, with suffixes 101-106, imperfect 107-179, doubly imperfect 180, defective 181, quadrilateral 182, syntax of 265-282, coordinated 283, object of 284-286, with more than one object 287, passive, object of 287. 5, agent of 287. 5. *b*, repetition of 281.
- Verbs, paradigms of, perfect II, with suffixes III, Pe Guttural IV, Ayin Guttural V, Lamedh Guttural VI, Pe Nun VII, Ayin doubled VIII, Pe Yodh X, Ayin Vav and Ayin Yodh IX, Lamedh Aleph XI, Lamedh He XII.
- Verbs, personal endings and prefixes of 85. 1. *a*, 85. 2. *a*, suffixes of 101-106.
- Verbs, middle *e* and *o* 82. 1. *a*, have Pattahh in Kal future 84. 3. *b* (1), inflected 86. *a*, before suffixes 104. *h*.
- Verbs with Pattahh in Kal future 84. 3. *b*, 111. 1, 116. 1, 123. 1, 140. 1, 145. 2, with Tsere in Kal future 84. 3. *c*, 130, 145. 2, 148, 174. 3.
- Voluntative forms of the future 97. 2. *b*, 275. 2. *c*.
- Vowel changes 58-66, significant 58. 1, euphonic 58. 2, causes of 59, due to mutations of syllables 59, to contiguous gutturals 60, to concurrent consonants 61, to concurring vowels 62, to proximity of vowels 63, to the accent 64, to pause accents 65, to the shortening or lengthening of words 66, of short vowels in mixed penult 58. 2, 212. *e*, 218. 2. *b*.
- Vowel letters 7. 2, use of 11. 1, distinguished from their consonantal use 13.
- Vowels 10-17, Massoretic signs for 12, different modes of dividing them 12. *a*, meanings of their names 12. *b*, mutual relations of their notation by letters and by points 13, 14, mutable and immutable 14, 58. 2, pure and diphthongal 15,

ambiguity of certain signs 19, 20, *o* and *u* more stable than *i* and *e* 60. 1. *a*, inserted between concurrent consonants 61. 1, 2, *ē* and *ō* preferred before concurrent consonants 61. 4, *ī* and *ū* before doubled letters 61. 5, paragogic 61. 6, 222, 223, concurring 62, proximity of, a source of changes 63, pretonic 64. 2, rejected or shortened 66. 1, 2, of union before suffixes 101. 2, *e* with preterite 104. *a*, sometimes *a* with future 105. *a*, final of verbs before suffixes 104. *k*, *l*, vowel *a* retained in ultimate before suffixes 105. *d*, 118. 3, 166. 5.

Weak letters 7. 2, effect of upon syllables 18. 2. *c*.

Words not divided in writing 8, ambiguity when unpointed 10. *a*, sources of change in 51, three stages in the formation of 67, changes in formation and inflection 69.

Written symbols of two sorts 2.

Yodh as a vowel letter 11. 1, in Kal active

participle 90, in Niphal future 113. 1, before suffix 105. *a*, 219. 1. *b*, initial rejected 53. 2. *a*, *b*, 145. 3, 149, 152. 1, 186. *b*, 190. *b*, medial rejected 53. 3. *a*, *b*, 152, 170, 171, softened or rejected 57. 2, 154, 186, *b*, 188. 2. *c*, 192. *b*, 209. 1. *f*. 210. 3. *c*, 213. *a*, 218. 1. *d*, changed to Aleph 56. 4, paragogic 61. 6. *a*, 222, added to 2 f. s. preterite 86. *b*, to 2 f. s. suffix 104. *c*, 219. 1. *b*, 219. 2. *c*, omitted from 1 sing. preterite 86. *b*, from Hiphil 94, in Lamedh He verbs 171, 174. 1, prefixed in formation of nouns 192, 194. 1, appended in formation of nouns 196, quiescent after prefixed prepositions 232. 3. *b*, after Vav Conjunctive 235. *c*.

Zakeph Gadhol, clause divided by 36. 2, when used 38. 5.

Zakeph Katon, clause divided by 36. 2, train of 38. 4.

Zeugma 286. 3. .





TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.

1: 1...\$21.1, 248.  
5, 250. b, 258. 2,  
a, 266. 1, 276. f,  
284. a, 289. 3. a,  
302. a  
1,21....284. a  
2....21. 1, 235,  
261. 3, 266. 2. b,  
284. a, 296. 3. a,  
309. 1  
2,5,10,27....276. f  
3....270. 1. a  
3 ff....245. 1. a  
3, 6....272. a  
4....284.b,287.4.a  
5....35.1, 255.1.b,  
284. a, 311. 4  
5, 6....284. a  
5, 8, 10....284. a  
6....311. 1  
6, 7....248. 1  
8....284. a  
9, 20....284. a  
11....24.a,45.2,257.  
6, 272, 285. 3. a  
12....219. 1. b, 311.  
1. a  
14....277. a  
16....248.2,253.2(2)  
a, 257. 9  
17, 22, 29....284. a  
18....45. 2. c  
21....252. 1. c  
22....38. 1. a  
24....222  
24, 26....38. 1. a,  
284. a  
26....289. 3. a  
28....252.1.d, 275.1  
28, 29....286. 1. c  
29....267. 1. a, 284.  
c, 286. 1. c (2)  
30....257. 2. c  
31....253.1.a, 288.1  
2: 1....276. d, 311. 1  
2....266. 1, 276. d  
3....255.1.a, 279.c  
(2)  
4....4.a,24.a, 250.  
a, 279. d  
5....261. 3. b, 266.  
1. c  
5, 18....299. b  
6....267. 4, 277. a  
7....148. 5, 287. 3  
7,9,15....276. d  
7,10, 24....286. 1.  
c (3)  
8....266. 1. c

2: 9....\$235.248.6. c,  
e, 279. d, 284. g  
10....269. 2. b  
11....248.6,253.1.b,  
255. 1. b  
12....16. 3. b, 235.a  
14....261. 2  
16....267. 1.e, 281.  
1. a (1)  
16, 17....311. 4  
17....106.a, 267. 1.  
e, 281. 1, 297. b  
18....244. b, 267.  
1. a, 279. a  
19....148.5,256.2.a,  
276. d, 284. a, f,  
287. 3. a  
20, 21....284. a  
21....239. b  
23....16. 3. b, 24.  
a, 127. 3. 284. e  
24....267. 1. e  
25....269. 2. b  
3: 1....266. 2. a, 299.c  
1, 3, 17....267. 1. e  
2, 3....267. 1  
4....281. 1. b  
5....106.a, 312.2.b  
5, 14, 17....262.1.a  
6....241.1, 287.4.a  
8....284. a, 287. 4.  
a, 290. 1. a  
8, 14....284. a  
10, 15, 18....263. a  
11....279. b, e  
12....297. b  
13....266. 1, 284. a  
14....24. a, 284. a  
14,16,18....267. 1. a  
15....30. 2, 250. b,  
287. 2. a  
16....53. 3. a  
16, 17....284. a  
17....16. 3. b  
17, 23....266. 1. c  
19....266. 1. a, 267.  
1. e, 284. a  
20....284. a  
21....284. a  
22....21. 1, 179. 2,  
278. 1. a, 266. 2.  
b, 267. 1. f, 277. a  
22, 23....294. b  
24....257.2.a, 284.a  
4: 3....232. 3. a  
4....219. 2. b  
4, 5....281. a  
6....245.3. a, 266.  
2. b  
7....267. 1. a, 298.  
1. a

4: 9....\$266.2.b,208.  
1. a  
10....278.2, 287.4.a  
12....279. d  
13....264. 2 (2) b  
14....245.3. a, 248.  
3. c, 266. 2. c  
15....259. a, 284. a  
15, 25....284. a  
16....148. 5  
17....35. 1  
18....284. e  
23....88 (f. pl.),  
89 (f. pl.), 98. 2,  
127. 1  
24....267.1.b, 284.a  
26....245. 3, 297  
5: 2....284. a  
3....288. 2. a  
4....279. d  
5....179.2, 254.2.a  
8....293. a  
14, 17, 27....284. e  
17....38. 1. a  
18....226. 2  
20....39. 4. a  
23, 31....284. e  
29....267. 1. a  
6: 2....300. c, 304  
3....74. a, 139. 2,  
159. 3, 160. 2  
4....266.2.b,267.4.  
a, 277. a, 300. c  
6....266. 1. c  
7....300. c  
9....96. b, 266.1.a  
10, 11....276. d  
13....266. 2. 2. b  
14-16....267. 1. e  
16....255. 1. a  
17....267.1.a, 278.2  
18....100. 2. a (1)  
19....45.2.c,230.3. a  
21....267. 4. b  
22....27. 2  
7: 1....266. 1, 287. 4  
2....255. 4, 267.1.  
e, 296. 1, 300  
4....254.2,262.1.a,  
278. 2  
5....266. 1. c  
6....256.2.a,309.3.  
a, 311. 4  
7....258. 3. c, 290.  
1. a  
9....255. 4  
11....266. 1. a  
13....202. e, 249. 3,  
254. 1. a  
14....248. 6. e  
16....245. 2. a

7: 19....\$296.3  
22....304  
23....175.3  
8: 1-3....276. d  
3, 7....281.2  
4....291. a  
5....260.1,281.2.b  
5, 14....266. 1. a  
6....266. 1. c  
8....298. 1. a  
10....283. a  
11....266. 1. c  
12....150. 2  
17....151. 1  
18....148. 5  
21....284. c  
22....235. 267. 1. a  
9: 2....290. 1. a  
3....284. c, 300  
4....256. 2. a, 267.  
1. e  
5....267.1.a,300.b  
6....245. 1. a, 267.  
1. e  
9....297. a  
13....277. b  
14....139. 1, 282. a  
17....266. 2. c  
18....278. 2. a  
20....249.3. a, 261.  
3. a  
23....290.1. a, 309.  
1. a  
24....148. 5, 284. c  
26, 27....272. 8  
10: 5....219. 2. b  
9....264. 2 (2) d,  
267. 4. b  
12....290. 1. a  
19....56. 4, 126. 2  
19, 30....245. 2. d  
21....259. a, 297  
25....253.2(2),284. e  
26....230. 1. a  
11: 1....244.1. a, 262.  
2. a  
3....271. a  
4, 5....248. 1  
5....265. 3. a (6)  
5, 8....266. 1. c  
6....267.1.c,299.c  
6, 7....141. 1  
7....86. a, 267.1.f,  
239. 3. a  
9....57. 1, 245. 2  
10....276. b  
16....254. 2  
29....258. 3. b, 290.  
1. a  
30....56. 2, 261.3.b  
31....22. b

- 11: 32-12: 1...§ 276. *d*  
 12: 2...262. 2. *a*,  
 267. 1, 275. 2. *d*  
 3...16. 3. *b*  
 4...10. *a*, 266. 1. *c*  
 5...257. 1. *bis*,  
 266. 1. *c*  
 6...309. 1. *a*  
 7...252. 1. *d*, 266.  
 2. *c*  
 8...219. 1. *b*, 309.  
 1. *b*  
 9...281. 2  
 11...245. 3. *a*, 266.  
 2. *b*, 283. *a*  
 12...277. *b*  
 13...267. 1. *f*, 277. *a*  
 14...287. 4. *a*  
 15...287. 5. *a*  
 19...235  
 20...43  
 13: 2...248. 6. *f*  
 4...248. 1, 266.  
 1. *c*  
 5...252. 1. *d*  
 6...289. 4. *a*  
 7...309. 1. *a*  
 9...119. 1, 182. *a*,  
 271. *a*  
 10...245. 2. *d*, 279.  
*d*, 285. 2, 287. 4. *a*  
 12...291. *a*  
 14...476. *f*  
 16...245. 2. *a*, 267.  
 1. *e*, 300. *b*  
 14: 1...311. 1. *a*  
 2...71. *a*, 3, 245.  
 1. *a*  
 4...255. 2, 265. 3.  
*a* (6), 288. 2. *a*  
 5...266. 1. *a*  
 6...220. 6. *b*  
 8...290. 1. *a*  
 9...253. 2 (1)  
 10...63. 1. *a*, 223. 1.  
*b*, 258. 3. *b*, 262. 2,  
 296. 2  
 11, 19...258. 3. *b*  
 12...256. 2. *a*  
 13...248. 6. *b*, 258.  
 3. *a*, *b*  
 14...266. 1. *c*  
 15...290. 1. *a*  
 18...266. 1. *a*  
 19...10. *a*, 287. 5. *b*  
 19, 22...250. *a*  
 20...266. 1. *b*  
 22...266. 2. *a*  
 23, 24...266. 1. *b*  
 24...267. 1. *e*  
 15: 1...249. 3, 252. 1.  
*f*, 276. *f*, 288. 1.  
 2...47. 256. 2. *a*,  
 309. 1. *a*  
 3...266. 1. *b*  
 4...267. 1. *c*, 301. *b*  
 7...266. 1. *a*  
 10...300. *b*  
 11...230. 3, 248. 6. *b*  
 12...248. 5, 279. *c*  
 (4)  
 13...245. 1. *a*, 260.  
 5, 281. 1. *a* (5),  
 302. *a*  
 14...246. 1. *a*  
 15...246. 1. *a*  
 17...284. *e*  
 18...256. 3. *a*, 257. 3,  
 266. 1. *a*, 2. *c*  
 18-21...284. *b*  
 21...248. 6. *b*  
 16: 1...§ 302. *c*  
 2...266. 1. *b*, 279. *b*  
 5...4. *a*, 246. 1.  
*a*, 257. 9. *a*  
 6...245. 1. *a*  
 8...266. 2. *d*  
 11...90 (2 f. s.),  
 266. 1. *b*  
 12...257. 2. *a*  
 13...60. 3. *b* (2),  
 252. 1. *d*  
 13, 15...43. *b*  
 15...266. 1. *c*  
 17: 4...297. *a*  
 4, 5...217. 1. *e*  
 5...284. *e*  
 5, 6, 16...277. *b*  
 8...60. 2, 257. 5  
 9...267. 1. *e*  
 10...280. 3. *b*  
 11...287. 5  
 12...257. 6. *b*, 300  
 14...65. *a*  
 15...267. 1. *e*, 305. *b*  
 17...24. *b*, 231. 2. *a*,  
 257. 6. *b*, 289. 2. *a*  
 18...267. 1. *e*, 307. *b*  
 19...90 (f. s.)  
 20...277. *b*  
 23...266. 1. *c*  
 26...266. 1. *a*  
 18: 1...266. 1. *c*, 288.  
 2. *b*, 309. 1. *a*  
 4...257. 2. *a*, 274. *a*  
 5...269. 1, 271  
 6...256. 2  
 8...266. 1. *a*  
 10...245. 2. *b*  
 11...290. 2  
 12...266. 1. *e*  
 13...266. 2. *b*,  
 309. 1  
 14...267. 1. *a*, 264.  
 2 (2) *b*  
 18...286. 1. *c* (3)  
 19...267. 1. *f*, 277.  
*a*  
 20...39. 3. *a*, 257.  
 9. *a*, 258. 3. *b*,  
 266. 2. *b*  
 21...24. *b*, 231. 2.  
*a*, 248. 6. *c*, 256.  
 2. *a*, 271. *a*  
 24...254. 2. *b*, 261.  
 3. *a*  
 27...296. 3. *b*  
 28, 29...254. 4  
 30...274. 275. 2. *c*  
 33...266. 1. *c*, 279. *b*  
 19: 1...250. 6, 278. 3  
 2...24. *a*, 305. *b*  
 4...309. 3. *a*  
 5, 34, 35...266. 1. *a*  
 9...131. 3, 253. 1.  
*b*, 264. 2 (2) *a*,  
 281. 2. *a*  
 11...209. 1. *a*, 245.  
 1. *a*, 5, 248. 3. *a*,  
 266. 1. *a*  
 12...304 bis, 250. *c*  
 13...266. 2. *b*, 278. 2  
 14...24. *a*, 278. 2. *a*  
 15...278. 2. *a*  
 16...258. 3. *b*  
 17...272. *c*, 245.  
 2. *b*  
 19...86. *b* (2 m.)  
 105. *a*, *d*, 246. 1.  
*a*, 266. 1. *b*  
 20...258. 3. *b*, 271. *a*,  
 275. 2. *c*  
 19: 21...§ 266. 2. *c*  
 22...245. 2. *b*, 266.  
 2. *a*  
 23...266. 1. *c*  
 28...248. 6. *f*, 266.  
 1. *c*  
 29...276. *d*, 291. *a*  
 30...248. 3. *a*, 254. 4,  
 279. *b*  
 31...261. 3. *b*  
 33...252. 2. *b*  
 33, 35...106. *a*  
 35...34. 1. *a*  
 20: 5...71. *a*, 3, 297. *a*,  
 298. 1. *a*  
 6...166. 2, 246.  
 1. *a*  
 7...275. 2. *d*  
 9...22. 6, 75. 1,  
 267. 1  
 11...257. 9, 305. *a*  
 13...289. 3. *a*  
 15...273  
 16...127. 1  
 21: 1...266. 1. *a*, 276. *f*  
 3...248. 6. *c*  
 6...120. 2  
 7...266. 1. *e*, 291. *a*  
 8...65. *a*  
 9...287. 4. *a*  
 12...245. 3  
 14...216. 1. *b*  
 15...251. *a*  
 16...119. 1, 176. 1  
 17...39. 3. *b*  
 25...275. 1. *a* (1)  
 26...246. 1. *a*  
 28, 29...219. 1. *b*  
 30...245. 3. *b*, 267.  
 1. *f*  
 31...245. 2. *b*  
 22: 1...266. 1, 276. *d*,  
 284. *b*, 309. 3. *a*  
 2...251. *a*, 266. 2. *b*  
 4...276. *b*, 312. 2  
 5...271. *a*  
 8...19. 1. *a*, 44  
 11...226. 3. *a*  
 12...272. *c*  
 14...126. 2, 245. 3. *a*,  
 300. *c*  
 16...266. 2. *a*  
 23...254. 4. *a*  
 24...312. 2. *a*  
 23: 1...254. 2. 3  
 4...273. 275. 2. *c*,  
 289. 6. *a*  
 6...167. 3, 215. 2. *a*  
 8...105. *d*  
 10...257. 9. *b*  
 11...105. *d*, 125. 1  
 11, 13...266. 2. *c*  
 13...257. 9, 273.  
*a*, 294. *b*, 307. *b*  
 17, 20...276. *d*  
 19...249. 3  
 24: 1...119. 1, 266. 1. *c*  
 1. 2...309. 3. *a*  
 3...258. 3. *a*, 275.  
 2. *c*  
 4...267. 1. *e*  
 8...252. *b*, 272. *c*  
 9...35. 1. *a*  
 11...250. *b*  
 14...39. 4  
 15...267. 1. *h*  
 18...273  
 19, 33...266. 1. *d*  
 20...248. 3  
 21...298. 2, 309. 1. *a*  
 22...254. 2. *c*, 257. 4  
 24: 23...§ 160. 3  
 32...245. 4. *a*  
 33...111. 2. *b*  
 35...246. *f*  
 38...305. *a*  
 41...307  
 42...21. 1  
 42, 48, 65...39. 4  
 42, 49...306. *a*  
 45...246. 1. *a*  
 48...131. 1  
 51...275. 1. *c*, 2. *c*  
 55...290. 2  
 58...298. 1  
 63...279. *c* (3)  
 65...73. 2. *a*, 178.  
 3, 248. 3. *b*  
 67...249. 3. *b*, 259. *c*  
 25: 5...43  
 8...39. 1. *a*  
 12...257. 1  
 16...246. 2  
 18...245. 2. *d*  
 23...296. 2. *a*  
 25, 26...245. 2. *b*  
 27...230. 4. *b*  
 21...98. 1. *a*, 125. 1  
 34...65. *a*  
 26: 3...202. 1. *b*, 266.  
 2. *c*  
 4...30. 2, 249. 3  
 6...36. 1  
 8...248. 3  
 10...266. 1. *e*, 277. *b*  
 13...266. 1. *c*, 281.  
 2. *b*  
 15, 18...104. *g*  
 22...158. 4, 276. *f*,  
 277. *b*, 305. *a*  
 28...254. 2. *b*, 266.  
 1. *a*, 272. *a*, 281. 1  
 29...60. 3. *a*  
 27: 1...88 (f. pl.),  
 279. *b*  
 4...267. 1. *f*, *h*,  
 275. 2. *c*  
 4, 41...271. *a*  
 6...287. 4. *a*  
 7...273. *c*  
 9...119. 1, 278. 3  
 12...142. 6  
 13, 19, 21...275. 1. *c*  
 16...36. 2  
 19...105. *b*, 273  
 21...298. 2  
 23...276. *f*  
 25...267. 1  
 26...24. *a*, 131. 3.  
 274. *a*  
 27...120. 3  
 29...179. 1  
 30...266. 1. *c*, 281.  
 1. *a* (2), 309. 3. *a*  
 33...267. 1. *h*, 278.  
 2. *a*, 282. *a*  
 34...285. 3. *a*, 297. *a*  
 36...255. 4, 266. 1. *b*  
 37...287. 3. *a*  
 38...16. 3. *b*, 231.  
 2. *a*  
 41...257. 9, 285. 3. *a*  
 42...278. 2, 284. *e*  
 44...234. 1. *a*  
 45...285. 1  
 28: 6...275. 1. *a* (1)  
 9...39. 4  
 12...55. 1  
 15...300. *c*  
 16...246. 1. *a*, 266.  
 2. *b*  
 17...305. *b*

- 28: 20.21...\$ 277.312.1  
20...22...306. *b*  
29: 2...267. 4  
2, 3...139.1, 277. *a*  
3...245. 1. *a*  
5...22. *a*, 231.2. *a*  
6...34. 262. 2. *a*  
8...139.1, 267.1. *c*  
9...64, 260  
10...10. *a*  
17...252  
20...234. 1. *a*  
21...35. 2  
23...10. *a*  
26...267. 4. *b*  
32...105. *a*, 118.3, 305. *a*  
34, 35...248. 3. *c*  
30: 1...24. *a*, 34  
6...104. *a*  
13...266. 4. *a*  
15...127. 1, 248.3. *c*  
16...252. 2. *b*  
19...217. 1. *b*  
24...272. *a*  
27...131. 3  
29...300. *c*  
31...43, 306. *b*  
32...280. 2  
34...272. *a*  
38...45.2.88.(f.pl.)  
bis, 218. 2. *a*  
39...60. 3. *b* (2)  
41...105. *b*, 275. 1. *a* (4)  
31: 1...266. 1. *b*  
4...45. 2. *c*  
5...311. 1. *a*  
6...71. *a* (2)  
8...306. *a*  
9...219. 1. *b*  
13...19. 2. *b*, 249. 3. *b*  
15...281. 2. *a*, 287. 5. *b*  
20...278. 3, 279. *c* (4)  
21...288. 2. *b*  
27...126. 1, 276. *e*, 283. *a*  
28...258. 3. *c*  
29...261. 3. *b*  
30...86. *b*. (2 m.), 91. *b*  
31...267. 1. *f*  
32...104. *i*, 301. *b*  
34...266. 1. *c*  
35...266.2. *b*, 272. *c*  
35...75. 1  
39...61. 6. *a*  
42...306. *b*, 307. *a*  
44...271. *a*  
49...272. *a*  
32: 1...284. *c*  
5...111. 2. *b*  
6...276. *h*  
8...245. 3. *b*  
11...22. *b*, 264. 2 (2) *a*, 266. 2. *b*  
12...277. *a*  
16...235. *c*, 253. 2 (3)  
18...19. 2. *a*, 266. 2. *d*  
20...55. 2. *a*, 61. 1. *c*, 88 (pl.)  
22...45. 3  
23...252. 2. *b*  
29...305. *b*  
31...250. *b*  
33: 4...4. *a*  
33: 5...\$ 24. *a*, 219. 1. *b*  
6...88 (f. pl.), 297. *d*  
7...290. 1. *a*  
9...272. *a*  
11...43, 168. 1, 254. *b*  
13...308  
14...246. 1. *a*  
17...245. 2. *b*  
34: 7...267. 1. *e*, 279. *c* (2)  
11...267. 1. *e*  
16...86. *b* (1 pl.)  
17...100. 2. *a* (1)  
21...246. 2, 261. 2  
30...257. 5  
31...231. 2  
35: 7...289. 3. *a*  
13, 14...300. *c*  
14...296. 3. *a*  
15...284. *b*  
18...34  
22...39. 4. *a*  
26...284. *e*  
27...256. 3. *a*  
29...22. *b*  
36: 2...266. 1. *a*  
6...258. 3. *c*  
31, 32...276. *d*  
37: 2...252. 1. *b*, 276. *f*, 278. 4. *a*  
3...264. 2 (2) *a*, 275. 2  
4...279. *b*  
7...267.1. *b*, 276. *b*  
8...281. 1. *a* (3), 291. *a*  
9...285. 3  
12...260  
14...10. *a*  
15...245. 1. *a*, 266. 2. *d*  
17...271. *a*, 287. 4. *a*  
19...73. 2. *a*, 277. 6. *b*, 259. *b*, 262. 1. *a*  
20...104. *i*, 251. *a*  
21...287. 2. *a*  
22...60. 3. *b* (2), 250. *b*  
23...284. *b*  
24...105. *d*  
26...298. 3. *a*  
27...272. *c*  
32...24. *b*, 298. 2  
33...105. *a*, 281. 1. *b*  
38: 9...131. 4  
11...261. 3. *a*, 288. 2. *b*  
16...267. 1. *f*  
25...71. *a* (3), 309.3  
28...245. 1. *a*  
29...278. 4. *a*  
39: 1...276. 276. *f*  
4...119. 1, 245. 1. *a*  
4, 5...302. *a*  
7, 12...98. 1  
9...305. *b*  
10...293. 1. *a*  
11...293. 5. *a*  
12...22. *a*  
14...119. 1  
14, 17...92. *d*  
20...258. 2, 300. *c*, 302. *a*  
23...278. 1  
40: 1...\$ 256. 2. *a*, 258. 3. *c*  
3...302. *a*  
5...260, 291. *a*  
7...22. *b*  
8...261. 3. *b*  
10...278.4. *a*, 285.1  
14...245. 3. *a*, 266. 1. *d*, *f*, 277. *b*, 305. *b*  
15...93. *d*, 158. 4  
16...39.1. *a*, 254.1  
20...151.5, 258.3. *b*  
41: 1...256. 2. *a*  
2-4...259. *b*  
2, 18...262. 1. *a*  
5...16. 3. *b*, 255. 4. *b*  
8...119. 1, 278. 4. *b*  
10...258. 3, 297. *d*  
11...99. 2, 235, 276. *h*  
12...260. 2, 300. *b*  
14...245. 1. *a*, 2. *b*  
17...278. 3  
19...257. 3  
21...219. 1. *b*, 245. 3. *a*  
25, 26...246. 2. *a*  
26...252. 1. *c*  
32...262. 1. *c*  
33...35. 2  
33, 34...272  
35...252. 2  
39...279. *d*  
40...264. 2 (2) *a*, 285. 4  
43...94. *b*, 280. 3. *a*  
44...245. 2. *a*, 311. 4. *a*  
48. 56...284. *c*  
51...92. *c*  
57...289. 5. *c*  
42: 7...266. 2. *d*  
9, 23...262. 1. *a*  
11...71. *a* (1), 278. 4. *a*, 297. *b*  
12...305. *b*  
13...266. 1. *a*, 253. 1. *b*  
16...305. *a*  
18...275. 2. *d*  
19...253.1. *a*, 257.9  
21...39. 4  
23...248.3. *a*, 278.3  
25...287. 1. *a*  
25, 35...218. 2. *a*, 300. *b*  
27...253. 1. *b*  
32...253. 1. *b*  
35...257. 10. *b*, 300. *b*  
36...219. 1. *b*  
37...267.1. *e*, 306. *b*  
43: 2, 11...257. 2. *a*  
4, 5, 8...271. *b*  
7...45. 1, 267. 1. *b*, *e*, 281. 1  
8...125. 1, 297  
9...266. 1. *d*, 277. *b*, 306  
9, 10...307. *a*  
10...266.1. *e*, 306. *b*  
12...257. 10. *b*, 262. 1. *a*  
14...65. *a*, 82. 1. *a* (3), 252. 1. *b*, 266. 1. *d*, 296. 3. *a*  
15...24. *a*  
43: 16...\$ 125. 1, 273. *c*, 285. 3. *a*  
18...288. 2. *b*  
21...300. *b*  
25...267. 1. *b*  
26...26  
27...262. 2. *a*, 298. 1. *a*  
28...256. 2. *a*  
29...141. 3  
32...245. 2. *b*  
44: 1...273, 300. *b*, 301  
2...35. 2. *a*  
3...266. 1. *a*  
4...114, 285. 2, 286. 2  
5...267. 4. *b*  
7...267. 2. *a*  
9...246.1. *a*, 304. *a*  
9, 23, 31...235. *d*  
17...30. 2  
18...267.1. *g*, 274. *a*  
22...245. 1. *a*, 308  
24...256. 2. *a*  
28...253. 1. *b*, 281. 1. *a* (2)  
29...284. *c*  
32...266. 1. *d*, 306  
33...272. *a*  
45: 4...300. *b*  
5...272. *c*  
8...305. *b*  
12...243. *b*  
20...272. *c*  
22...248.4, 254.2. *c*  
25...45. 3  
46: 1...259. *c*  
2...38. 1. *a*, 296. 3. *a*  
3...149. 2, 279. *b*  
4...281. 2. *a*  
7...258. 3. *b*  
15...291. *a*  
26...289. 5. *b*  
26, 27...254. 2. *b*  
27...248. 6. *c*  
28...22. *b*  
30...271, 279. *d*  
31...266. 1. *b*, 275. 2. *c*  
32...266. 2. *b*  
47: 9...252.1. *f*, 258.3  
14...259. *c*  
18...305. *b*  
24...286. 1. *c*. (2), 301  
29...273. *d*  
48: 6...266. 1. *d*  
16...278. 2. *a*  
17...267. 1. *b*  
19...246. 1. *a*, 281. 1. *c*  
20...284. *c*  
21...218. 2  
23...224. 1. *a*  
49: 3...65. *a*  
5...218. 1. *b*  
8...297  
10...24. *b*, 309. 1. *a*  
11...53. 2. *a*, 61. 6. *a*, 219. 1. *b*, 220. 5. *b*, 222  
12...217. 1. *a*  
14, 15...276. *c*  
17...24. *b*, 218. 2. *a*, 272. *a*  
19...140. 1  
22...289. 4. *a*  
23...139. 1  
24...302. *a*

- 49: 25...§ 104. *h*, 284.  
*d*, 287. 2. *a*  
28...254. 4. *a*  
29...309. 3. *a*  
30...300. *b*  
31...24. *a*  
50: 10...285. 3  
13...300. *b*  
14...279. *d*, 297. *d*  
15...267. 1. *d*, 287.  
2. *a*, 307. *b*  
17...274  
19...298. 1  
23...22. *a*, 257. 3. *a*  
26...148. 5
- EXODUS.
- 1: 1...§ 21. 1  
6...290. 1. *a*  
7...276. *d*, 287. 5  
10...88 (3 *f*. pl.),  
271. *a*, 277. *a*,  
289. 5. *a*  
14...281. *d*, 286.  
1. *a* (3)  
16...179. 2, 235. *d*,  
306. *b*  
21...289. 6. *a*  
22...248. 6. *e*  
2: 3...24. *b*, 104. *e*,  
279. *b*  
4...53. 3. *b*, 149.  
2, 152. 3  
6...297. *c*  
7...231. 3, 275. 2. *c*  
9...151. 2, 153. 1,  
163. 5  
10...104. *k*  
15...218. 3. *a*  
17...104. *g*, 105.  
*a*, 289. 6. *a*  
20...60. 3. *c*, 98.  
2, 153. 3  
23...51. 2  
3: 1...278. 4  
2...53. 2. *a*, 93. *c*,  
248. 3. *a*, 261. 3. *b*  
3...271. *a*  
4...39. 1. *a*, 296.  
3. *a*  
5...131. 3, 246. 2.  
*a*, 300  
6...279. *b*  
6, 15...258. 3. *b*  
8...257. 9. *b*, 258.  
3. *b*, 245. 1  
9...287. 2. *a*  
13...75. 1, 309. 3. *a*  
14...245. 2. *a*, 300. *b*  
15...296. 2. *a*  
16...258. 3. *b*  
18...271. *a*  
4: 2...24. *a*, 75. 1  
3, 4...286. 1. *c* (3)  
5...267. 1. *f*  
8, 9...306. *b*  
10...257. 6. *b*, 302. *a*  
11...160. 2  
13...258. 2, 245. 2.  
*a*, 302  
14...246. 1. *a*, 267. 1  
16...286. 1. *c* (2)  
18...271. *a*, 298.  
1. *a*  
23...126. 1  
25...305. *a*  
28...287. 2. *a*, 300. *c*  
29...112. 3, 290. 1. *a*  
31...276. *d*, 289.  
5. *b*
- 5: 1...§ 275. 2. *c*,  
290. 1. *a*  
3...267. 1. *f*  
5...86. *b* (2m.)  
7...153. 2, 277. *a*  
8...39. 1. *a*  
10, 16...278. 4. *b*  
14...266. 1. *c*  
15...266. 2. *d*  
16...108. 1, 261.  
3. *b*, 278. 2. *a*,  
289. 5. *c*  
21...272. *a*  
23...302. *a*  
6: 1...267. 1. *a*  
3...285. 4. *a*  
10, 29...24. *a*  
14...258. 3  
16...254. 3  
29...10. *a*  
7: 9...275. 2. *c*  
10...266. 1, 290. 1. *a*  
11...53. 2. *a*, 297. *b*  
11, 12...276. *d*  
17...294. *a*  
20...290. 1. *a*  
22...53. 2. *a*  
25...279. *d*  
28...285. 1. *a*  
28, 29...288. 3. *a*  
8: 1...121. 3  
1, 2...230. 2. *a*  
4...275. 2. *c*  
11...280. 3. *a*  
16...275. 2. *c*  
17...251. 3. *b*, 305.  
*b*, 306. *a*  
20...569. 2. *b*  
22...258. 3. *a*  
23...100. 2. *a* (1)  
25...272. *c*  
9: 3...10. *a*, 179. 1,  
261. 3, 288. 3. *a*  
5...267. 1. *a*  
14...267. 1. *f*  
15...119. 1, 266. 2. *c*  
18...27, 104. *e*,  
241. *a*, 248. 2. *a*,  
249. 3. *b*  
19...290. 2  
20...284. *j*  
21...304. *a*  
22...275. 2. *c*  
25...126. 2  
27...263. *b*  
29...88 (pl.)  
31...262. 2. *a*  
10: 1...252. 2. *b*  
3...91. *b*, 290. 1. *a*  
5...245. 1. *a*  
5, 21...245. 2. *b*  
6...258. 3. *b*  
7...267. 1. *h*, 286.  
1. *c* (2)  
8...278. 2, 284. *e*,  
296. 2. *a*  
9...256. 1. *a* (3)  
14...265. 3. *a* (3)  
24...151. 5  
26...266. 2. *b*  
28...272. *c*  
11: 5...252. 1. *d*  
6...214. *a*, 289. 6. *a*  
8...252. 2. *b*  
12: 2...260. 1  
3...248. 4, 312. 2. *b*  
4...297. *d*, 300. *b*,  
306. *b*  
5-8...277. *a*  
7...45. 2  
11...309. 1. *b*
- 12: 15...§ 255. 1. *a*, 311.  
4. *a*  
15, 19...312. 2. *a*  
16...248. 6. *e*, 284.  
*e*, 287. 5. *b*  
18...254. 4. *b*  
21...89 *f*. s. m. pl.)  
39...142. 6  
40...266. 1. *a*  
42...246. 2. *a*, 252.  
2. *a*  
43-45...286. 1. *a* (4)  
48...267. 1. *e*  
49...284. *e*  
13: 1...21. *a*  
2...92. *c*  
3...280. 4  
4, 5...245. 2. *d*  
6, 7...288. 2. *a*  
7...284. *e*  
8...302. *a*  
9...257. 7  
14...267. 1. *a*  
16...219. 1. *b*, 286.  
1. *c* (2)  
21, 22...248. 1  
22...267. 4, 269. 2. *b*  
14: 1...24. *a*  
2...275. 2. *c*  
4...22. *b*, 271. *a*  
9...258. 3. *c*  
13...275. 2. *d*,  
300. *c*  
14...119. 1  
17...22. *b*, 297. *a*  
27...279. *c* (3)  
30...287. 4. *a*  
15: 1...22. *b*, 267. 5,  
276. *b*  
2...56. 1, 105. *b*,  
131. 1, 258. 3. *c*  
4...293. *a*  
5...61. 6, 104. *f*,  
269. 1  
6...60. 3. *a*, 61. 6. *a*  
9...104. *f*  
9, 10...311. 4. *c*  
10...11. 1. *b*, 61. 6,  
139. 1  
11, 13...22. *b*  
12...269. 2. *b*  
13, 16...303. *a*  
14, 15...269. 2. *c*  
16...22. *b*, 61. 6. *a*,  
257. 2. *a*  
17...24. *b*, 192. *a*  
20...293. *a*  
21...22. *b*  
26...112. 3  
27...254. 2. *b*  
16: 5...38. 1. *a*  
6, 7...312. 2. *b*  
7, 8...71. *d* (1)  
8...305. *b*  
14...182. *a*  
15...39. 3. *b*  
19...272. *c*  
21...275. 1. *a* (4)  
22...254. 2. *b*  
23...38. 1. *a*, 112.  
1, 245. 2. *a*  
27...214. *a*  
29...272. *c*  
33...273. *b*  
17: 1...279. *d*  
4...312. 2. *b*  
7...245. 2. *b*  
8, 10...119. 1  
10...285. 2, 290. 1. *a*  
11...275. 1. *a* (4),  
289. 5. *c*
- 17: 12...§ 246. 2. *b*,  
255. 1. *b*  
16...288. 2. *a*  
18: 3, 4...246. 2. *b*  
5, 6...297. *d*  
8...104. *i*  
11...266. 2  
14...278. 1, 2  
18...174. 2  
19...246. 1. *a*, 266.  
2. *a*  
20...302. *a*  
21...246. 1. *a*  
21, 25...246. 1. *a*  
23...306. *b*  
26...88  
19: 3...94. *c*  
5...281. 1. *a* (2)  
9...217. 1. *a*  
11...257. 3  
11, 15...278. 4. *a*  
12...281. 1. *b*  
12, 13...281. 1. *a* (5)  
13...150. 2, 281. 1.  
*b*, 306. *c*  
21, 24...111. 1  
20: 2...300. *b*  
2-17...39. 4. *a*  
3 ff...272. *d*  
4...27, 245. 2  
4, 5, 7...267. 1. *e*  
5...111. 3. *a*  
8...280. 4  
10...255. 1. *a*  
11...43  
12...270. 1. *a*  
13...27  
19...271. *a*  
20...279. *e*  
21: 2, 7, 18...307. *a*  
3, 4, 5...307. *a*  
4...290. 1. *a*  
7...98. 1. *a*, 245.  
2. *a*  
8...79. 1. *a*  
11...217. 1. *c*, 254.  
4. *a*  
14...279. *c* (1)  
15...267. 1. *a*  
16...311. 4. *a*  
17...311. 4. *a*  
19...92. *d*  
22...19. 2. *b*, 39. 3.  
*b*, 281. 1. *b*, 291. *a*  
28...284. *c*, *e*  
29...289. 3. *b*  
30...55. 1  
31...21. *a*  
35...19. 2. *b*, 39.  
3. *b*  
36...92. *d*  
22: 1...248. 6, 267. 1.  
*a*, 306. *a*  
1, 2...269. 2. *a*  
2...218. 1. *b*, 306. *b*  
3...168. 3  
4...219. 1. *b*  
8...43, 289. 3. *a*  
11, 12...281. 1. *b*  
17, 21...79. 1. *a*  
20...245. 2. *d*  
21...270. 1. *a*  
21, 30...245. 2. *d*  
22...305. *b*  
25...289. 6. *a*  
26...219. 1. *b*  
30...256. 2. *a*  
23: 1...245. 2, 270. 1.  
*a*, 272. *c* bis  
9, 25...245. 2. *d*  
11...257. 2



- 23: 14...§ 255. 4  
15...270. 1. *a*  
17...283. 2. *b*  
24...111. 3. *a*  
26...209. 1. *a*  
27...287. 3. *a*  
30...296. 1  
31...104. *f*  
24: 1...297. *d*  
4...249. 3  
5...287. 3. *a*  
14...304  
25: 12, 32...255. 1. *b*  
28...284. *e*  
31...11. 1. *b*, 113.  
1, 287. 5. *a*  
33...253. 2 (2) *a*  
35...296. 3. *c*  
39...287. 3. *a*  
26: 5...309. 1. *b*  
16...255. 3. *a*  
18, 19...254. 2. *a*  
19...254. 2. *b*  
21, 25...296. 2. *a*  
23...218. 2. *a*  
24...53. 3. *a*  
27...259. *a*  
30...287. 5. *a*  
31...287. 3. *a*  
33...100. 2. *a* (1),  
(2), 230. 4. *b*  
27: 1...288. 2. *c*  
3, 19...284. *d*  
7...284. *e*  
18...250. *b*, 296. 1. *a*  
28: 1...119. 1  
2...257. 6. *b*  
10...253. 2 (2) *a*,  
254. 4. *a*  
17...255. 1. *b*,  
256. 2  
21...300. *b*  
24...256. 2. *a*  
32...267. 1. *f*, 284. *e*  
34...296. 2. *a*  
35, 43...267. 1. *f*  
39...249. 3. *b*  
40...209. 1. *a*  
29: 3...251. *a*  
9...287. 3  
20...38. 4. *a*, 267.  
10. *b*  
29...87  
30...105. *a*, *d*  
35...65. *a*  
37...290. 4. *b*  
30: 18...119. 3  
23...217. 1. *c*  
32...106. *a*  
33, 38...304. *a*  
34...38. 1. *a*  
36...290. 2  
38...312. 2. *a*  
51: 6...277. *b*  
13...104. *h*  
14...289. 2. *a*  
15...284. *e*  
32: 1...75. 1, 119. 1,  
252. 2. *a*  
2...258. 3. *b*, *c*  
4, 8...289. 3. *a*  
6...280. 3. *a*  
10...273. *c*  
19...219. 2. *b*  
22...272. *c*  
25...104. *d*, 153. 2  
26...304. *b*  
23, 29...276. *d*  
29...279. *c* (1)  
30...272. *a*  
31...274. *b*  
32: 32...§ 306. *c*  
33...304. *b*  
33: 1...288. 3. *a*  
2...284. *b*  
3...63. 1. *b*, 176. 4  
4, 6...276. *d*  
5...308. *a*  
7...248. 3. *a*, 267.  
5. *a*  
8-11...277. *a*  
11...267. 4. *b*  
13...219. 2. *b*  
19...245. 2. *a*  
20...105. *a*  
34: 3...272. *c*  
13...279. *b*  
15...245. 2. *b*, 267.  
1. *f*  
22...288. 2. *a*  
23...288. 2. *b*  
24...91. *b*, 245. 2. *a*  
28...245. 1. *a*  
30...279. *b*  
34...287. 5. *a*  
35: 5...297. *c*  
5-9...311. 1. *a*  
11, 12...311. 1. *a*  
11-19...284. *b*  
16-19...311. 1. *a*  
21, 23, 24...304  
22...250. *c*  
36: 1...248. 6. *a*  
2...87  
3...38. 1. *a*  
4...252. 1. *d*, 296.  
1. *a*  
5...264. 2 (2) *a*  
23-25...254. 2. *a*  
28...218. 2. *a*  
38...275. 1. *a* (1)  
37: 9...278. 4. *a*  
10...287. 3. *a*  
38: 3...287. 3. *a*  
21...256. 3. *a*  
27...253. 2 (2)  
28...254. 4. *a*, 275.  
1. *a* (1)  
39: 1...287. 3. *a*  
10...255. 1. *b*, 257. 4  
17...256. 2. *a*  
23...269. 2. *b*  
27...249. 3. *b*  
30...287. 3. *a*  
40...258. 3. *c*  
40: 26...259. *b*  
31, 32...275. 1. *a* (4)  
36 ff...267. 4. *a*  
  
LEVITICUS.  
1: 2...§ 267. 1. *a*, 273  
2, 3, 10...307. *a*  
2: 1, 4, 5, 7...307. *a*  
8...284. *e*  
3: 1...290. 2, 306. *c*  
4: 2...253. 1. *c*, 267.  
1. *e*  
9...245. 1. *a*  
13...60. 3. *a*  
13, 14...306. *b*  
13-21...277  
22...300. *a*, *c*  
23, 28...151. 5  
24...245. 2. *b*  
5: 1...209. 2. *a*, 306. *b*  
2...304  
8...255. 4. *b*  
13...253. 1. *c*  
15...245. 2. *d*  
16, 24...270. 1. *a*  
5: 21...§ 61. 4. *a*, 207. *c*  
22...119. 1  
21...219. 2. *a*, 255.  
3. *a*  
6: 3...256. 2. *a*, 300. *c*  
7...280. 3. *b*  
8...259. 6. *a*  
9...287. 5. *a*  
13...252. 1. *f*, 258.  
3. *b*  
14...114  
15...95. *a*  
7: 2...245. 2. *b*  
2, 3...245. 2. *b*  
3, 4...284. *b*  
8...256. 2. *a*  
8, 19, 27...297. *b*  
11...245. 2. *b*  
16...312. 2. *b*  
20...312. 2. *b*  
20, 21...277. *a*  
21...286. 1. *a* (4)  
23...235. *d*  
25...297. *b*  
26...260. 1  
29...270. 1. *a*  
38...218. 1. *a*  
8: 3...119. 1  
26...257. 2  
32...287. 3. *a*  
9: 6...275. 2. *c*  
7...98. 1. *a*  
10: 3...279. *c* (2)  
4...39. 4. *a*  
6...272. *c*  
7...267. 1. *f*  
9...270. 1. *a*  
10, 11...270. *c* (1)  
11...287. 2  
12...39. 3. *b*, 287. 4. *a*  
14...253. 3, 287. 5. *a*  
18...284. *e*  
19...231. 2. *b*  
11: 3...250. *b*  
4...259. *b*  
7...126. 1  
9...284. *c*  
18...290. 4. *b*  
32...257. 4  
39...71. *a* (3)  
42...4. *a*  
43...166. 2, 272, *c*  
44...96. *b*  
47...278. 1  
13: 2, 12...248. 3. *a*  
3...261. 3. *a*  
4...27. 57. 2 (2) *b*  
219. 1. *b*, 264. 1  
10, 21...71. *a* (3)  
35...306. *a*  
36...306. *b*  
38...290. 1. *a*  
49...287. 5. *a*  
51, 52...139. 3  
53, 56...96. *a*  
56...277. *b*, 284. *e*  
57...297. *c*  
14: 8...126. 1  
22...253. 1. *b*, 255.  
1. *a*  
34...249. 3. *a*  
35...244. *a*  
38...288. 2. *a*  
40...245. 2. *b*  
42...153. 2  
43...92. *d*, 94. *b*,  
177. 2  
48...284. *e*  
54-56...248. 3. *a*  
15: 15...253. 1. *b*, 255.  
1. *a*  
15: 20...§ 100. 2. *a* (2)  
24...87  
32...87  
16: 1...279. *d*  
2...299. *c*  
4...104. *h*  
8...11. 1. *a*, 190. *a*  
27...245. 2. *b*, 284. *e*  
29...279. *b*  
31...71. *a* (3)  
32...245. 2. *b*  
17: 10...248. 6. *e*, 312.  
2. *a*  
18: 4...267. 1  
5...235. *d*  
6...296. 1. *a*  
7 ff...174. 3  
28...158. 4  
19: 2 ff...245. 2. *d*  
6...255. 1. *a*  
9...106. *a*  
15, 19...245. 2. *d*  
18...246. 2. *b*  
20...177. 5, 281. 1. *b*  
36...270. 1. *a*  
20: 2...296. 1. *a*  
3...259  
7...96. *b*  
7, 8...245. 2. *d*  
14...284. *b*  
16...87  
17...71. *a* (3)  
27...245. 2. *b*  
21: 1...96. 1. *a*  
4...140. 4  
5...97. 1. *a*  
9...71. *a* (3), 140.  
3, 279. *c* (2)  
14...305. *b*  
22...267. 1. *e*  
22: 4, 18...296. 1. *a*  
6...304. *a*  
11...286. 1. *a* (4)  
23...267. 1. *e*  
27...255. 1. *a*  
23: 3...296. 3. *b*  
7...270. 1. *a*  
13...219. 1. *b*  
14...246. 2. *b*  
17...26  
18...218. 2. *a*  
22...106. *a*  
30...112. 3  
39...22. *a*  
24: 5...100. 2. *a* (1)  
15...296. 1. *a*  
22...253. 1. *a*  
23...287. 3  
25: 5...218. 2. *a*  
10, 11...254. 4. *a*  
14...280. 3. *a*  
21...174. 1  
33...246. 2. *a*  
34...16. 3. *b*  
46...39. 3. *b*  
48...266. 1. *d*  
53...29. *b*  
26: 9...100. 2. *a* (1)  
bis  
15...141. 3  
18...92. *d*  
18, 21...255. 4  
24...246. 1. *a*  
25...132. 1  
33...92. *e*  
34...174. 1  
34, 35...65. *a*, 288.  
2. *a*  
34, 43...140. 6  
36...261. 3. *b*, 285.  
3. *a*



- 26: 37... § 261. 3. *b*  
42... 256. 3. *a*  
43... 272. *a*, 296. 3  
27: 2 ff... 245. 2. *d*  
7... 254. 2. *a*  
8... 112. 3, 245.  
2. *b*  
9... 289. 6. *a*  
9, 11... 245. 2. *b*  
14... 94. *a*  
23... 249. 2. *a*  
31... 270. 1. *a*
- NUMBERS.
- 1: 4... § 296. 1. *a*  
10... 13. *b*  
17... 96. *a*  
2: 16, 24... 255. 1. *a*  
33... 96. *a*  
3: 4... 290. 1. *a*  
26... 284. *d*  
27, 33... 289. 6. *a*  
47... 296. 1  
49... 55. 1  
4: 12... 279. *d*  
16... 252. 1. *f*  
19, 49... 296. 1. *a*  
23... 22. *a*  
5: 7... 270. 1. *a*  
8... 252. 1. *d*  
10... 284. *e*  
10, 12... 300. *b*  
13, 14... 71. *a* (3)  
15... 259. *b*  
18, 19, 23, 24... 257.  
6. *c*  
19, 20... 307  
22... 131. 2  
29... 300. *a*  
30, 31... 301. *a*  
6: 3... 270. 1. *a*  
13... 245. 2. *b*, 258. 3  
23... 120. 3, 279. *c* (2)  
7: 3... 255. 4. *a*  
11... 296. 2. *a*  
15... 239. 4. *b*  
85... 256. 2. *a*  
89... 287. 4. *a*  
8: 7... 121. 3  
24... 22. *a*  
9: 4... 311. 4  
6... 284. *e*  
15-23... 267. 4. *a*  
17... 302. *a*  
20... 256. 2  
20, 21... 304  
21... 277. *a*  
23... 266. 1. *a*  
10: 2... 287. 3. *a*  
3, 4... 245. 2. *b*  
3-6... 245. 2. *d*  
6... 255. 4. *b*  
23... 45. 5  
29... 21. 1  
33... 309. 1. *a*  
35... 4. *a*  
36... 16. 3. *b*, 267.  
4. *a*  
11: 3, 34... 245. 2. *b*  
4... 57. 2 (2), 230.  
3. *a*  
5... 266. 2. *b*  
5, 9... 267. 4  
7... 218. 1. *e*  
8... 266. 1. *a*, 275.  
1. *a* (4)  
10... 287. 4. *a*  
11... 166. 2  
12... 267. 4. *b*, 298. 2
- 11: 13... § 267. 2. *a*  
15... 71. *a* (2),  
281. 2. *a*  
16... 111. 3. *a*  
20... 198. *d*  
23... 298. 2  
25... 111. 2. *c*, 252.  
1. *c*  
27... 248. 3. *a*, 6. *b*  
32... 281. 2. *a*  
12: 1... 248. 3. *a*, 290.  
1. *a*  
2... 266. 1. *a*  
4... 253. 2. (2) *b*  
6... 249. 2. *a*  
8... 250. *b*  
13... 274. *a*  
14... 281. 1. *a* (2),  
309. 3, 311. 4. *b*  
13: 2... 296. 1. *a*  
18... 231. 4, *a*, 298.  
2. *a*  
22... 256. 2. *a*  
27... 300. *c*  
32... 158. 4  
14: 1... 289. 5. *b*  
2... 266. 1, 307. *b*  
4... 271  
16... 279. *e*  
21... 284. *e*  
24... 297. *b*, 312. 2. *a*  
28... 305. *a*  
32... 297. *a*  
15: 5... 255. 4. *a*  
21... 39. 3. *b*  
28... 27, 219. 1. *b*  
29... 294. *b*  
30... 297. *b*  
35... 280. 3. *b*  
16: 3... 289. 5. *a*  
5... 312. 2. *b*  
5, 7... 300. *c*  
6... 294. *a*  
9... 264. 2. (2) *b*  
13... 281. 1. *b*, 2. *a*  
14... 299  
16... 235  
18, 27... 297. *d*  
22... 231. 3. *a*, 253.  
1. *a*, 260. 4  
27... 309. 2  
35... 254. 4. *a*  
17: 2, 25... 275. 2. *c*  
3... 245. 2. *b*, 287.  
3. *a*  
3, 4... 104. *g*  
5... 267. 1. *f*, 300  
10... 140. 4  
12... 271. 4  
17... 296. 1. *a*, 300. *b*  
21... 296. 2. *a*  
23... 35. 1. *a*  
28... 125. 2, 298. 1. *a*  
18: 23... 246. 2. *a*  
28... 246. 1. *a*  
19: 2... 275. 2. *c*  
2-7... 277. *a*  
3, 5... 245. 2. *b*  
14... 248. 1  
16... 288. 3. *a*  
16-19... 277. *a*  
18... 266. 1. *d*  
18, 19... 288. 3. *a*  
20: 3... 125. 2, 307. *b*,  
311. 4. *b*  
5... 104. *d*, 261. 3. *b*  
8... 290. 2  
14... 104. *i*  
17... 16. 1  
21... 131. 4  
22... 256. 1. *a*
- 20: 26... § 287. 1  
21: 5... 104. *l*  
7... 275. 2. *c*  
9... 275. 1. *a* (4),  
281. *c*, 306. *b*  
14... 256. 3. *a*  
17... 267. 5. *b*  
22... 271  
30... 105. *a*, 140. 5  
33, 35... 44. *a*  
35... 279. *e*  
22: 6... 288. *b*, 287.  
4. *a*, 304  
8... 288. 2. *a*  
11... 19. 2. *a*, 141.  
1, 279. *b*  
13... 102. 3. *a*  
17... 141. 1, 281. 1. *b*  
18... 267. 1. *d*  
19... 94. *c*  
25... 119. 1  
29... 266. 1, 306. *b*,  
307. *a*  
30... 300. *b*  
32... 246. 1. *a*, 248.  
3. *b*  
33... 105. *a*, 266. 1. *e*  
34... 262. 1. *a*  
23: 2... 248. 4  
3... 304. *a*  
3, 15... 273. *c*  
7... 19. 2, 119. 3,  
141. 1, 267. 5  
8... 267. 1. *e*  
10... 266. 1. *a*,  
272. *a*  
11... 281. 2. *a*  
13... 141. 3, 267. 1.  
*c*, 299. *c*  
18... 61. 6. *a*  
19... 121. 3, 267. 1.  
*f*, 275. 2. *b*  
23... 248. 3. *c*  
24... 168. 5  
25... 16. 3. *b*, 139.  
1, 2, 273. *d*, 281.  
1. *b*  
27... 104. *j*  
31... 287. 4. *a*  
24: 3... 61. 6. *a*  
4... 278  
5... 266. 2. *b*  
7... 19. 2. *c*, 131. 6  
8... 287. 3. *a*  
9... 289. 2. *a*  
10... 281. 2. *a*  
11... 127. 2  
13... 267. 1. *d*  
15... 61. 6. *a*  
17... 163. 2, 284. *f*  
21... 160. 3  
22... 35. 1, 305. *b*  
25: 4... 275. 2. *c*  
12... 256. 3. *b*  
26: 8... 291. *a*  
30... 249. 3. *c*  
53, 55... 284. *e*  
54... 300. *b*  
59... 245. 1  
62... 96. *a*, 284. *e*  
64... 258. 3. *b*  
27: 3... 289. 5. *a*  
28: 4... 253. 1. *a*  
6... 257. 6. *c*  
8... 104. *d*  
14, 20... 248. 4, 255.  
3. *a*  
17... 284. *e*  
26... 39. 3. *b*  
29: 10... 255. 4. *a*  
15... 254. 1
- 30: 3... § 280. 3. *a*  
11... 288. 2. *b*  
15, 16... 281. 1. *a* (1)  
16... 279. *d*, 306. *b*  
31: 2... 131. 3  
6... 311. 2. *a*  
12... 45. 2  
25... 24. *a*  
40, 46... 254. 2. *b*  
32: 5... 284. *e*  
17... 113. 1, 266. 1. *d*  
21... 257. 9. *b*  
28... 260. 4  
30... 111. 2. *d*  
32... 71. *a* (1)  
33... 249. 1. *a*  
42... 27  
33: 5-49... 311. 1. *a*  
38... 255. 2  
34: 2... 257. 3. *a*  
5... 61. 6. *a*  
6, 7, 9... 24. *a*  
18... 131. 1  
28... 57. 2 (2) *b*  
35: 4... 254. 2. *a*  
16... 262. 1. *a*  
16-23... 306. *a*  
19... 125. 2, 250. *b*  
20... 105. *d*  
23... 245. 1. *a*, 2.  
*b*, 294. *b*  
24... 306. *b*  
25... 289. 5. *a*  
25, 30... 245. 2. *b*  
30... 297. *b*  
31... 300  
36: 1... 260. 4  
6... 259. 6. *a*
- DEUTERONOMY.
- 1: 2... § 38. 1. *a*  
4... 279. *d*  
5... 283  
9... 266. 2. *b*  
14... 263  
15... 226. 1. *a*  
16... 280. 4  
18... 287. 2. *a*  
19... 252. 2  
22... 99. 2, 287. 1. *a*  
28... 38. 1. *a*  
31... 300. *c*  
31, 44... 267. 4. *b*  
35... 38. 1. *a*, 252. 1  
38... 287. 1  
41... 259. *b*  
44... 248. 6. *f*  
45... 112. 3  
2: 4... 262. 1. *a*  
9... 60. 4. *a*, 272. *c*  
10... 266. 1. *a*  
10, 21... 235. *d*  
12... 269. 2. *b*  
24... 131. 3  
27... 255. 2, 296. 3. *a*  
32... 297. *d*  
35... 139. 1  
3: 1... 237. *d*  
3... 279. *e*  
4... 253. 2 (1)  
5... 250. *c*, 252. 1.  
*f*, 256. 3. *b*  
6... 280. 2  
9... 267. 4. *a*  
13... 249. 1. *a*  
17... 218. 2. *a*  
24... 287. 1, 298. 3. *a*  
26... 21. 1, 153. 2,  
245. 3. *a*

- 4: 1...§ 267. 1. *f*,  
277. *a*  
1, 9, 23...270. 1. *a*  
3...248. 6. *e*, 297. *b*  
4...297. *a*  
5, 6, 39...277. *b*  
9...275. 1. *e*, 288.  
2. *a*  
10...119. 1, 288. 2.  
*a*, 302. *a*  
11...99. 2. *a*, 278. 3  
14...279. *d*  
15...258. 2. *a*,  
277. *b*  
21...279. *e*  
26...44. *b*, 91. *b*,  
266. 2. *a*  
32...298. 2. *a*  
33...35. 1, 276. *e*,  
287. 4. *a*  
37...266. 2. *b*  
38...279. *c* (1)  
40...267. 1. *f*  
41...223. 1. *b*,  
259. *c*, 297. 5. *b*  
42...267. 1. *c*  
47...250. *b*  
5: 1...270. 1. *a*  
3...297. *a*  
5...309. 1. *b*  
6-21...33. 4. *a*  
8...27  
9...111. 3. *a*  
12...230. 4  
13, 15...277. *a*  
14...255. 1. *a*, 297. *d*  
16...270. 1. *a*  
17...27  
23...287. 4. *a*, 289.  
3. *a*  
24...71. *a* (2), 246.  
1. *a*  
6: 1, 2...245. 2. *d*  
2...297. *d*  
4...4. *a*  
17...281. 1. *b*  
25...45. 1  
7: 2...119. 1  
5...126. 1  
7...264. 5 (2) *a*  
9, 12...250. *d*  
10...92. *c*  
13...104. *h*  
15...105. *a*  
17...257. 9. *b*  
19...250. *d*, 300. *c*  
23...287. 2  
24...94. *b*, 112. 3  
25...302. *a*  
8: 3...86. *b* (3 pl.),  
305. *b*  
9...309. 2. *a*  
13...290. 1. *a*  
15...209. 2. *b*  
16...55. 2. *a*, 86. *b*  
(3 pl.)  
9: 3...112. 3  
6...38. 4. *a*, 252. 2  
7...245. 2. *d*  
14...98. 2  
16...266. 1. *c*  
21...280. 2  
22...276. *b*  
25...245. 2. *a*, 254.  
4, 288. 2. *a*  
26...119. 1  
10: 1...24. *a*  
15...119. 3  
17...30. 2, 252. 1,  
257. 2. *a*  
11: 2...295  
11: 10...§ 267. 4. *a*,  
277. *a*  
12...250. *b*  
14...284. *b*  
18...252. 2. *b*  
19...279. *c* (2)  
22...87, 88 (pl.),  
281. 1. *b*  
24...256. 3. *a*  
25...245. 2. *a*  
5...300. *c*  
12: 6...258. 3. *c*, 284. *b*  
7, 12, 18...297. *d*  
10...288. 2. *e*  
14...305. *b*  
20...271  
20, 22...267. 1. *e*  
22...284. *e*  
23...246. 2. *a*,  
279. *e*  
30...279. *d*  
31...45. 5, 266. 1. *a*  
13: 3...111. 3. *a*  
4...298. 1  
6...65. *b*, 249. 2. *b*  
7...290. 1. *a*  
10...281. 1. *a* (1)  
14...257. 6. *b*  
16...280. 2  
14: 5...57. 2 (3) *a*  
17...198. *c*, 230. 4. *b*  
20...277. *a*  
21...280. 3. *a*  
22...296. 1  
26...287. 2. *a*  
15: 3...272. *a*  
6, 7...277. *b*  
7...258. 1. *c*  
9...255. 2. *b*, 256.  
3. *b*  
14...287. 3. *a*  
16...119. 1  
18...126. 1, 245. 3. *a*  
16: 1...22. *b*, 280. 4  
11...245. 2  
3...30. 2  
20...296. 3  
21...256. 2  
17: 2, 3...276. *c*  
8...256. 2. *a*  
13...275. 2. *b*  
14...271. *a*  
17...267. 1. *f*  
20...279. *e*  
18: 3...289. 2. *a*,  
306. *c*  
15...245. 2. *d*  
18...267. 1. *a*  
19...248. 2. *a*  
22...301. *b*  
19: 1-3...245. 2. *d*  
5...232. 3. *a*  
6...114  
9...254. 4. *a*  
13...257. 6. *c*  
14...270. 1. *a*  
15...43  
20...275. 2. *b*  
20: 2...19. 2. *a*, 119. 3  
5...267. 1. *e*  
5, 8...272. *a*  
7...119. 1  
8...259. *b*, 284. *e*,  
304. *b*  
15...200  
16...79. 1. *a*  
19...231. 3. *a*  
21: 1...309. 2  
3...284. *e*  
7...13. *b*, 86. *b* (3  
pl.)  
21: 8...§ 83. *c* (2)  
8, 9...257. 6. *c*  
11...216. 1. *b*  
22: 1, 4...290. 1. *a*  
4, 5...267. 1. *e*  
7...126. 1  
8...215. 2. *a*  
19...249. 3. *a*  
21...245. 2. *d*  
24...258. 2, 302. *a*  
26...87. 2. *a*  
23: 5...256. 3. *a*, 302. *a*  
11...24. *b*  
12...279. *c* (3)  
24: 1...24. *a*  
3...104. *h*  
4...96. *a*  
25: 1...215. 2. *b*  
4...160. 3  
7...60. 3. *a*, 102.  
3. *a*  
13...296. 2  
26: 1...277. *b*  
2...39. 4  
3...266. 2. *a*  
5...257. 6. *c*, 262.  
1. *a*, 303. 3. *a*  
12...94. *b*, 113. 2  
14...286. 1. *a* (4)  
27: 2, 5...289. 6. *a*  
4...106. *a*, 245. 2. *d*  
8...280. 2  
28: 11...245. 2  
8...277. *a*  
8, 21, 36...272. *a*  
20...106. *a*  
24...104. *b*, 287. 3. *a*  
27...248. 3. *a*  
29...267. 4. *b*, 278.  
4. *a*  
43...296. 3. *a*  
45...104. *b*  
48...94. *b*  
52...126. 1  
53...285. 3. *a*  
54...297. *b*  
57...106. 2  
58...252. 1, 259. *a*  
59...167. 2, 219. 2. *a*  
64...256. 2. *a*  
66...179. 3  
29: 5...267. 1. *f*  
8...277. *b*  
11...106. *a*  
15...300. *c*  
22...311. 1. *a*  
30: 3...92. *c*  
3, 4...104. *h*  
11...168. 1, 207. *c*  
16...300. *b*  
18...266. 2. *a*, 281.  
1. *a* (1)  
19...277. *b*  
20...30. 4  
31: 2...266. 2. *b*  
6...252. 1. *c*  
9...276. *d*  
11...91. *b*  
12...283  
16...258. 3. *a*  
18...266. 1. *d*  
19...105. *a*  
26...280. 4  
28...22. *b*  
29...168. 1, 267. 1.  
*a*, 281. 1. *a* (4)  
22: 1...248. 6. *d*  
1, 7...276. 2. *c*  
6...229. 2. *a*  
7...104. *h*, 235,  
296. 2  
32: 8...§ 11. 1. *b*, 94.  
*b*, 276. *g*  
10...60. 3. *c*, 105. *b*  
10, 11...311. 4. *c*  
10, 12...267. 5. *a*  
11...277. 3. *a*, 4. *b*  
13...13. *a*  
15...302  
17...302. *a*  
18...174. 4, 276. *g*  
21...299. *b*  
21, 39...311. 4  
22...148. 4  
24...257. 9. *b* bis  
26...104. *f*, 174. 3  
27...266. 2. *b*, 307. *a*  
28...90, 217. 1. *b*  
29...266. 1, 267.  
1. *c*  
32...21. *b*, 57. 2.  
(2) *a*  
34...90 (pass.)  
36...35. 1, 86. *b*  
37...174. 1, 303. *a*  
37, 38...219. 2. *c*  
38...272. *a*  
39...246. 2. *b*  
41...141. 2, 306. *a*  
49, 50...275. 1. *c*  
33: 2...275. 1. *a* (1)  
6...299. *a*  
9...131. 2  
11...279. *b*, 287. 2. *a*  
12...245. 1. *a*  
16...61. 6. *a*, 88 (3f.)  
21...111. 2. *b*, 179. 3  
23...98. 1  
24...278. 4. *a*  
25...262. 2  
JOSHUA.  
1: 1...§ 276. *f*  
2...256. 2. *a*,  
297. *c*  
4...288. 2. *b*  
5, 9...299  
7...272. *c*, 275. 1.  
*c*, 300. *c*  
8...35. 2, 259. *a*  
14...259  
16...267. 1  
2: 3...278. 2. *a*  
3, 4...276. *d*  
4...289. 2. *a*  
5...279. *c* (4)  
8...88 (pl.), 309.  
3. *a*  
10...301. *b*  
14...252. 2. *b*  
16...159. 1, 166. 2  
17, 18, 20...104. *k*  
18...112. 3, 309. 3  
19...257. 10. *b*  
20...252. 2. *b*  
22...276. *d*  
24...305. *a*  
3: 3...249. 3  
4...267. 1. *f*  
5...267. 1. *a*  
9...131. 3  
11...249. 3. *b*  
12...296. 1  
13...249. 3  
14...256. 3. *a*  
16...280. 2. *a*  
4: 2...296. 1  
4...254. 4. *b*  
5...258. 3  
6...88 (pl.)

- 4: 8....\$ 104. *g*  
 10....289. 5. *a*  
 23....127. 2  
 24....166. 1, 266. 1,  
 266. 1. *g*  
 5: 5....278. 4. *a*  
 6: 1....278. 3, 309. 1. *a*  
 5....125. 2  
 6....257. 10. *b*  
 7....46  
 8....275. 1. *a* (4)  
 13....281. 2. *b*, 282. *a*  
 17....168. 1  
 21....250. *c*  
 7: 3....299. *c*  
 7....60. 3. *b* (2),  
 94. *b*, 112. 2, 276.  
*a*, 281. 2. *a*  
 8....272. *c*  
 9....174. 3  
 15....284. *e*  
 19....274. *a*  
 20, 21....276. *d*  
 21....249. 2. *a*, 254.  
 2. *b*  
 8: 1, 2....277. *b*  
 4....277. *a*, 278.  
 4. *a*  
 11....249. 3. *b*, 258.  
 1. *a*  
 19....248. 6. *b*, 285. 2  
 22....279. *e*, 286. 2  
 23....287. 4. *a*  
 24....22. *b*  
 30....267. 5. *b*  
 33....249. 2. *a*  
 9: 4....163. 1  
 6....119. 4  
 8....266. 2. *d*  
 12....163. 1, 252. 2.  
*a*, 287. 4. *a*  
 13....126. 1  
 20....280. 3. *a*  
 24....95. *c*, 174. 3  
 27....311. 2. *a*  
 10: 7....311. 2  
 11....38. 4. *a*, 39.  
 1. *a*, 287. 3. *a*  
 12....267. 5. *b*  
 13....250. *d*, 267. 1. *f*  
 20....22. *b*  
 24....86. *b* (3 pl.),  
 284. 6. *c*  
 26....56. 4  
 27....245. 2. *b*, 276. *e*  
 29, 31, 38....286. 2  
 30....21. 1  
 11: 4....209. 1. *a*  
 8....21. 1, 279. *e*  
 14....94. *b*  
 18....226. 1. *a*  
 12: 21....53. 2. *a*  
 13: 1....266. 2. *b*  
 13....198. *b*  
 23....250. *b*  
 14: 8....62. 2, 177. 1  
 15: 3-11....275. 1. *a*  
 (4)  
 16....304. *a*  
 21....258. 1. *a*  
 21-62....311. 1. *a*  
 36....205. 5. *b*  
 34....22. *b*  
 56....22. *b*  
 17: 1....30. 2  
 11....284. *d*, *e*  
 18....286. 1. *c* (1)  
 18: 4....275. 1. *b*  
 8....275. 1. *c*, 276. *d*  
 8, 9....276. *d*  
 12....284. *e*  
 18: 12, 14, 19....\$ 86. *b*  
 (3 pl.)  
 19....297. *c*  
 20....88  
 19: 29, 33....284. *e*  
 43....61. 6. *a*  
 49, 51....279. *b*  
 50....174. 4  
 51....39. 1. *a*, 260. 4  
 21: 1....260. 4  
 10....228. 1. *a*  
 33....254. 2. *a*  
 40....296. 1. *a*  
 22: 1....267. 5. *b*  
 8....252. 1. *f*  
 12....45. 5  
 14....296. 1. *a*  
 16....119. 3  
 17....284. *e*  
 20....285. 3. *a*  
 25....147. 1  
 27....44. *b*  
 23: 7, 12....252. 2. *a*  
 12....305. *b*  
 16....282. *a*  
 24: 10....92. *d*, 281. 1.  
*b*, 2. *a*  
 14....16. 1, 275. 1. *c*  
 15....88(pl.), 306. *c*  
 19....289. 3. *a*  
 30....245. 2. *b*  
 JUDGES.  
 1: 4....\$289. 5. *b*  
 6, 7....258. 3. *b*  
 7....254. 2. *b*, 278.  
 4. *a*  
 15....286. 1. *d*  
 24....287. 1  
 24, 25....248. 1  
 28....281. 1. *a* (1)  
 2: 1....267. 5. *a*  
 7....259  
 9....258. 1. *a*  
 15, 16....276. *a*  
 15, 17, 18....266. 1. *a*  
 18....275. 1. *a* (4)  
 19....264. 2 (2) *a*,  
 277. *a*  
 22....298. 2  
 3: 15....249. 3. *c*  
 24....140. 5, 309. 3. *a*  
 25....159. 1  
 27....286. 2. *b*  
 30....288. 2  
 4: 5....309. 3. *a*  
 8....306. *b*  
 14....266. 4. *a*  
 18....35. 2, 273. *c*  
 19....66. 2, 266. 2  
 20....104. *a*, 127. 2  
 21....11. 1. *a*, 158. 3  
 22....278  
 23....126. 1  
 24....281. 2. *b*  
 5: 5....86. *a*, 141. 1,  
 252. 2. *a*  
 7....24. *c*, 74. *a*,  
 281. 1. *c*  
 8....92. *d*, 121. 1,  
 267. 5. *a*  
 10....258. 1. *a*  
 12....45. 2. *c*  
 13....149. 3, 256. 3. *a*  
 14....302. *b*  
 15....201. *c*, 200. 2. *a*  
 22....24. *b*, 296. 2. *a*  
 23....281. 2. *b*  
 26....88 (3 f. pl.),  
 105. *b*  
 5: 27....\$ 311. 4. *c*  
 28....60. 3. *b* (2),  
 121. 2  
 30....296. 3. *b*  
 31....267. 1  
 6: 3....275. 1. *a* (2)  
 4....245. 2. *d*  
 5....311. 3  
 9....99. 2. *b*  
 9, 10....276. *h*  
 11....249. 3. *c*  
 13....261. 3. *b*  
 14....252. 2. *b*  
 15....253. 2 (2) *b*  
 17....74. *a*  
 20....73. 2. *a*  
 20, 21....249. 3. *a*  
 25....255. 1. *a*, 256.  
 3. *b*  
 26, 28....230. 4. *b*  
 28....266. 1. *c*  
 31....231. 3. *a*, 272. *a*  
 34....119. 1  
 26....261. 3. *b*, 306. *a*  
 37....306. *a*  
 39....272. *a*, 274. *a*,  
 275. 2. *c*  
 7: 3....272. *a*, 304. *b*  
 6....224. 257. 10. *b*  
 7....289. 5. *a*  
 7, 22....254. 4  
 8....284. *b*  
 12....74. *a*  
 16....287. 3. *a*  
 19....230. 3, 281. 1.  
*a* (2), 238. 2. *a*,  
 297. *d*  
 22....311. 2  
 25....258. 3. *b*  
 8: 1....168. 2  
 2....255. 233. *a*  
 4....309. 2  
 10....235. *a*  
 11....230. 4. *b*, 249.  
 3. *b*, 258. 1. *a*,  
 261. 3, 262. 2,  
 309. 1  
 12....290. 1. *a*  
 15....230. 2. *a*  
 19....111. 3. *b*, 307  
 24....285. 3. *a*  
 26....74. *a*  
 34....266. 2. *b*  
 9: 2....231. 2. *a*  
 8....98. 1. *a*  
 8, 14....273. *c*  
 9....53. 2. *b*, 63. 1.  
*a*, 95. *b*, 238. *a*.  
 10....89 (f. s., m.,  
 pl.)  
 11....53. 2. *b*, 95. *b*  
 12....89 (f. s., m.,  
 pl.)  
 13....95. *b*  
 14....89  
 15....275. 1. *c*, 306. *a*  
 16....233  
 16, 19....296. 3. *a*  
 19....273. *a*  
 28....246. 1. *a*, 267.  
 1. *d*  
 29....166. 5, 174. 3,  
 176. 5  
 35....288. 2. *b*  
 37....278. 2  
 38....91. *b*  
 48....75. 1  
 53....140. 5  
 10: 2....60. 3. *b* (1)  
 4....209. 1. *f*  
 9....245. 3. *b*  
 10: 10....\$ 266. 1. *b*,  
 311. 2  
 12....266. 1. *a*  
 14....119. 4  
 11: 1....257. 6  
 7....266. 1. *b*  
 8....277. *b*  
 9....306. *a*  
 13....268. *a*  
 18....99. 2. *a*  
 19....271. *a*  
 25....91. *b*, 119, 1,  
 281. 1. *a* (3),  
 296. 3. *a*  
 33....245. 2. *d*  
 34....280. 6. *a*  
 35....104. *t*, 246. 1.  
*a*, 296. 2. *b*  
 37....98. 2, 275. 2. *c*  
 39....245. 3. *b*  
 40....253. 2 (2),  
 267. 4  
 12: 4....286. 2  
 5....231. 3. *a*, 275.  
 1. *a* (4), 276. *b*  
 6....3. 1. *a*  
 7....291. *a*  
 14....254. 2. *b*  
 13: 2....251. *a*  
 3....16. 1  
 5, 7....90 (2. f. s.)  
 6....119. 2  
 8....93. *b*, 248. 6. *c*  
 9....261. 3. *b*, 278.  
 3, 309. 1. *a*  
 12....289. 1. *a*  
 14....272. *c*  
 16....286. 1. *a* (4),  
 306. *a*, *c*  
 19....245. 1. *a*, 309.  
 1. *a*  
 23....248. 3. *c*, 266.  
 1. *e*, 257. 1, 307. *a*  
 14: 1....61. 6. *a*  
 5....291. *a*  
 6....248. 6. *f*  
 9....241. 2. *a*  
 10....267. 4. *a*  
 11....254. 2. *b*  
 12....281. 1. *a* (2)  
 12, 13....306. *b*  
 15....275. 2. *c*, 298.  
 2. *a*  
 16....267. 1. *e*, 298.  
 3. *a*  
 18....61. 6. *a*, 266.  
 1. *e*, 307. *a*  
 15: 2....272. *a*, 281.  
 1. *a* (4)  
 7....305. *b*  
 8....287. 2. *a*  
 11....262. 1. *a*  
 12....246. 1. *a*  
 16....296. 3. *b*  
 16: 5....130. 1. *b*  
 6, 13....267. 1. *e*  
 7, 11....245. 2. *b*  
 13....112. 3  
 14....249. 3. *b*  
 16....25  
 25....51. 2  
 26....151. 1  
 27....285. 1  
 28....22. *b*, 224. 1. *a*  
 30....272. *a*  
 17: 2....71. *a* (2)  
 3, 4....276. *d*  
 6....267. 4. *a*, 269.  
 2. *b*  
 7....256. 3. *a*  
 8....267. 1. *f*

- 18: 7... § 289. 5. c  
12... 245. 2. b  
16... 254. 2. d, 259. b  
17... 251. 2. d,  
254. 4  
29... 93. b  
30... 4. a  
19: 5... 19. 2. b, 89,  
312. 2. b  
9... 297. d  
10... 276. d  
11... 152. 1  
11, 13... 271. a,  
277. a  
13... 86. b (1 pl.),  
251. a  
17, 18... 266. 2. d  
18... 285. 2  
20... 272. c  
22... 82. 5. a, 257.  
3. a  
24... 219. 1. b, 289.  
6. a  
30... 275. 1. a (4)  
20: 2... 250. c, 254.  
2. d  
5, 43... 276. f  
13... 46  
15, 17... 96. a  
25... 225. a  
28... 298. 2  
31... 131. 2  
32... 24. b  
39... 131. 5  
43... 24. b  
44... 284. d  
21: 8... 293. 3. a  
9... 96. a  
12, 22... 289. 6. a  
21... 39. 3. b, 306. b  
22... 160. 3. 248. 3.  
c, 286. 1. d, 300. b  
25... 261. 3. b

RUTH.

- 1: 1... § 276. f  
8... 2-9. 6. a  
9... 89 (f. pl.),  
275. 2. d  
10... 305. a  
12... 264. 2 (2) b,  
308. a  
13... 25. 71. a (3),  
88 (f. pl.), 91. c,  
245. 3. a, 267.  
1. d  
15... 205. 3. a (6)  
17... 305. a  
19... 104. q  
20... 60. 3. c, 89  
(f. pl.), 198. d  
22... 248. 6. c  
2: 2... 301  
2, 7... 16. 3. b  
6... 248. 6. c  
7... 202. a  
8... 83, 88 (2 f.),  
97. 2. b, 127. 1  
9... 88 (pl.), 167.  
3, 279. b  
13... 266. 2. b  
14... 151. 3  
16... 139. 2, 281. 1.  
a (5)  
17... 256. 2  
21... 266. 1. d  
3: 2... 219. 1. b  
3... 86. b (2 f.),  
4... 16. 1. 55. 2.  
a, 88 (2 f.), 106. a

- 3: 12... § 261. 3. b  
13... 119. 3  
15... 60. 3. b (2),  
120. 2, 166. 2,  
254. 2. c  
17... 254. 4. a  
18... 266. 1. d bis  
4: 1... 148. 5  
3... 248. 6. c, 266.  
2. c  
4... 246. 1. a, 267.  
1. c, 294. a  
7... 266. 1. c, 275.  
1. a (4)  
15... 104. c, i

I SAMUEL.

- 1: 1... § 251. a, 276. f  
3... 233. 1. a, 256.  
3. q, 276. f, 279.  
c (1)  
3, 4... 275. 1. a (4)  
4... 248. 6. f  
5... 266. 1. c  
5, 7... 267. 4. a  
6... 24. b, 94. a,  
104. i, 277. a,  
287. 2. a  
7... 94. a, 276. b,  
296. 1. a  
8... 232. 4. a, 266.  
2. d, 267. 2  
9... 104. d, 174. 4,  
257. 1, 279. b  
13... 267. 1. b, 269.  
2. b  
14... 88 (2 f.)  
17... 53. 2. a  
20... 119. 2  
22... 277. a  
23... 272  
24... 104. i  
28... 119. 2, 246. 1.  
a, 268. a  
2: 1... 266. 2. b bis  
3... 283. a, 287.  
5. b, 299  
3-5... 266. 3. a  
5... 24. c  
6... 276. c, 282. a  
6-8... 278. 1  
8... 267. 3. a  
10... 119. 1, 272. a,  
275. 1. b, 297. b  
11... 278. 4. a  
13... 205. 5. a, 276. 3  
15, 19, 20... 277. a  
16... 266. 2. c, 267.  
b bis, 206. b  
19... 267. 4  
20... 245. 2. c, 289.  
6. a  
22... 83 (pl.), 267.  
4. a, 276. f  
23... 266. 2. d  
25... 269. 2. b, 306. b  
26... 281. 2. b  
27... 91. b, 281. 1.  
a (3), 298. 1. a  
28... 280. 3. a  
29... 260. 1. a, 276.  
b, 288. 2. b  
29, 32... 250. a  
34... 256. 2. a  
3: 1... 256. 1. a  
2... 261. 3. a, 266.  
1. c, 269. 2. b  
4... 267. 1. h

- 3: 7... § 267. 1. h  
8... 257. 9. b, 255.  
4. b  
12... 280. 2  
17... 248. 6. e  
4: 8... 278. 2. a  
12... 249. 3. a, 278.  
3, 309. 1. a  
12, 13... 276. d  
13... 276. f  
14... 75. 1  
15... 289. 4. a  
18... 266. 1. c, 276. f  
19... 149. 2, 282. a  
5: 1... 276. f  
5... 267. 4. b  
7... 276. f  
11... 275. 2. c bis  
12... 288. 2. b  
6: 4... 294. a  
7... 289. 6. a  
10... 104. q, 167. 3  
12... 88 (3 f. pl.),  
148. 4, 281. 2  
14... 249. 3. c  
15... 276. f  
19... 266. 1. c, 276. d  
7: 3... 275. 2. c, 306. a  
8... 119. 1, 275. 2. c  
16... 275. 1. a (4)  
8: 1... 287. 4. a  
3... 276. d  
5... 273. c  
19... 24. a  
9: 2... 261. 3. b  
3... 284. c  
4... 261. 3. b  
7... 261. 3. b  
9... 248. 2. a, 3,  
267. 4. a  
9, 10... 271. a  
11... 309. 3  
12... 273. c  
13... 297. a  
15... 266. 1. c  
16... 277. a  
23... 273. c  
24... 248. 6. c, 287.  
5. b  
10: 1-8... 100. 1  
4... 254. 2. c  
5... 272. b, 278. 3  
6... 167. 3  
8... 272  
13... 167. 3, 279. b  
14... 261. 3. b  
18... 289. 6. a  
18, 19... 246. 1. a  
19... 253. 2 (2) b,  
300, 305. a  
24... 24. b  
11: 1... 273. c  
5... 267. 1. a  
5... 266. 2. d  
11... 312. 2. b  
12: 2... 275. 1. a (2)  
3... 38. 1. a, 267.  
1. f  
7... 91. c  
13... 119. 2  
14... 306. c  
15, 20... 299  
21... 289. 5. a, 299  
23... 233  
24... 94. a  
25... 281. 1. a (2)  
13: 5... 253. 2. (1)  
6... 289. 5. a  
8... 150. 2, 295  
13... 266. 1. e  
17... 248. 6. b

- 13: 17, 18... § 253. 6.  
a, 269. 2. b  
19... 86. b (3 pl.),  
267. 1. e  
21... 19. 2. c, 65. a  
232. 5. a  
21, 22... 276. f  
22... 244. b, 275. 1.  
a (4), 276. d,  
311. 4. a  
39... 256. 1. a  
14: 1... 73. 2. a, 248.  
6. f  
8... 262. 1. a  
14... 255. 3. a, 256.  
2. a  
15... 264. 2 (2) d,  
288. 3. a  
16... 259  
18... 311. 3. a  
19... 312. 2. a  
21... 279. c (4)  
22... 94. c  
24... 111. 2. d, 299. c  
25... 289. 5. c  
28... 281. 1. a (4)  
29... 252. 2. c, 266.  
1. a  
30... 266. 1. c, 306. b  
32... 159. 3, 174. 4  
33... 57. 2 (3) a,  
166. 3  
36... 94. c, 97. 2.  
a, 141. 1  
38... 131. 3  
40... 290. 2  
41... 305. a  
45... 305. a  
47... 267. 4. a  
15: 1... 125. 2, 256. 2. a  
3... 277  
5... 111. 2. c  
6... 153. 2  
7... 245. 2. d  
9... 91. e, 252. 1.  
b, 299  
13... 287. 5. b  
17... 276. d  
19... 159. 3, 174. 4,  
298. 1. a  
20... 305. a  
23... 126. 1  
30... 100. 2. a (1)  
16: 4... 298. 3  
7... 267. 3. a  
11... 273. c  
12... 311. 3. a  
15... 119. 1  
16... 283. a  
18... 249. 3. c, 257.  
6. b, 260. 2  
23... 245. 3. a, 248.  
3, b, 275. 1. a (4)  
17: 5... 276. e, 287. 5. a  
8... 267. 2. a  
12... 252. 2. c, 276.  
3. a  
13... 281. 1. c  
14... 246. 2, 254. 4  
16, 17... 276. d  
18... 254. 4. a, 259. a  
21... 2-9. 5. c  
25... 24. b, 104. h,  
245. 1. a, 248. 2.  
a, 252. 2  
26... 73. 2. a  
26, 36... 289. 3. a  
28... 257. 2. a, 289.  
5. a  
34... 248. 6. f, 284. d  
34, 35... 275. 1. a (1)



- 17: 35 ... § 14. *a*, 112. 3  
40... 257. 2, 260,  
311. 2  
42... 174.4, 311.3. *a*  
43... 291. *a*  
47... 151. 2  
48... 283. *a*  
52... 245. 2. *d*, 249.  
1. *a*, 258. 3. *b*  
55, 56... 252. 2. *a*  
56, 58 ... 298. 3. *a*
- 18: 1... 105. *a*  
6... 160. 3  
7... 253. 2 (2) *b*  
9... 158. 1  
17... 119. 1, 272. *c*,  
290, 309. 1  
20... 245. 2  
21... 275. 2. *c*  
22... 219. 2. *b*  
23... 279. *a*  
26... 266. 2. *b*  
28... 104. *i*  
29... 149. 1, 153. 2  
30... 264. 2 (2) *a*
- 19: 3... 271. *a*  
5... 279. *c* (2)  
9... 250. *b*  
10... 252. 2. *b*  
11... 396. *a*  
13, 16... 203. 2  
17... 104. *k*  
21... 255.1. *a*, 283. *a*  
22... 252. 1. *c*  
23... 297. *a*
- 20: 2... 267.1. *d*, 269.  
2. *b*  
3... 305. *a*  
4... 304. *a*  
5... 267. 1. *e*  
6... 119. 1  
9... 305. *b*  
10... 287. 2. *a*  
12... 311. 1. *b*  
13... 267.1. *e*, 284. *e*  
21... 39. 4  
23... 290. 2  
28... 119. 1  
29... 297. *b*  
31... 257. 6. *b*, 273.  
*c*, 275. 1. *c*, 290.  
1. *a*  
38... 201. *b*  
42... 253. 2 (2) *a*
- 21: 2... 223. 1. *b*  
3... 92. *b*, 220.3. *a*  
5... 250. *c*  
7... 44  
8... 260  
9... 261. 3. *b*  
12... 267. 4. *a*  
14... 66. 1 (1), 105.  
*a*, 176. 4, 297. *c*  
15... 126.1. 267.2. *a*
- 22: 2... 167. 2  
7... 257. 10. *b*,  
298. 3. *a*  
13... 280. 3. *a*  
15... 298. 3. *a*  
18... 254. 2. *d*  
22... 267.1. *b*, *f*, 281.  
1. *a* (4)
- 23: 1... 276. *d*  
11... 91. *d*  
15... 245. 2. *a*  
21... 287. 5. *b*  
22... 241. 1. *b*  
23... 275. 1. *c*  
27... 273. *c*  
28... 245. 2. *b*
- 24: 3... 230. 2. *a*
- 24: 7... § 305. *a*  
11... 19. 2. *a*, 245.  
1. *a*  
14... 248. 6. *b*  
15... 251. *a*, 298.3. *a*  
16... 272. *a*  
17... 264. 1  
18... 287. 2. *a*  
19... 71. *a* (2)  
20... 245. 2. *a*  
21... 281. 1. *a* (4)
- 25: 7... 94. *a*  
8... 166. 2, 274. *g*  
10... 252. 1. *d*  
11... 277. *b*  
14... 159. 3  
15... 302. *a*  
18... 174.5, 211.3. *a*  
20... 275. 1. *a* (3)  
21... 297. *a*  
26, 33... 280. 3. *a*,  
285. 4. *a*  
27... 312. 2. *a*  
28... 281. 1. *a* (4)  
29... 289.6. *a*, 297. *b*  
29, 31... 308. *b*  
31... 279. *a*, 311.4. *a*  
32... 104. *a*  
33... 167. 3  
34... 88 (3 *f*), 276.  
*a*, 305. *a*, 307. *a*  
42... 254. 4. *a*, 290.  
1. *a*  
43... 253. 2 (2) *b*
- 26: 9... 275. 1. *a* (4)  
12... 216. 2. *a*  
13... 309. 1. *b*  
16... 284. *d*, 305. *a*  
19... 272. *a*  
20... 245. 2. *b*, 248.  
6. *b*, 251. *a*, 284. *b*  
22... 249. 3. *b*  
27: 4... 969. 2. *b*  
8... 245. 2. *d*, 288.  
3. *a*, 289. 5. *c*,  
290. 1. *a*  
10... 298. 3. *a*  
12... 119.1, 275.2. *a*
- 28: 3... 311. 2  
7... 216. 1. *b*, 257.  
3. *a*, 275. 2. *c*  
8... 89 (f. s., m.  
pl.)  
10... 24. *b*  
14... 60. 3. *b* (2)  
15... 63. 1. *c*, 97.  
1. *b*, 166. 5  
22... 246.1. *a*, 271. *a*  
24... 111. 2. *b*
- 29: 4... 275. 2. *c*  
6... 30. 2, 305. *a*  
9... 249. 3. *a*
- 30: 1... 14. *a*
- 31: 1... 276. *b*  
2... 94. *c*  
7... 290. 1. *a*  
9, 10... 257. 10. *b*
- II SAMUEL.
- 1: 1... § 276. *a*  
2... 309. 1. *a*  
4... 214. *c*  
6... 91. *b*, 168. 3  
9... 259. *a*  
10... 91. 2. *b*, 106. *a*  
13... 278. 3  
15... 181.3, 258.1. *a*  
21... 252. 1  
23... 311. 3
- 1: 26... § 168  
2: 6... 216. 1. *a*  
19... 13. *b*  
22... 273. *c*  
27... 65. *a*, 306. *b*,  
307. *a*  
28... 269. 2. *b*  
32... 245. 3. *a*, 288.  
2. *b*
- 3: 2... 260. 1  
6... 278. 4. *a*  
8... 167. 3, 267. 2.  
*a*, 300. *b*  
12... 273. *c*  
13... 278. 2  
21... 275. 1. *b*  
22... 260. 1. *a*  
31... 266. 1. *a*  
33... 267. 1. *e*  
34... 282. *a*  
35... 305. *a*, *b*  
37... 279. *a*  
38... 266. 2. *b*
- 4: 2... 255. 1. *b*, 256.  
3. *b*, 267. 4. *a*  
9, 10... 305. *a*  
10... 297. *b*  
11... 284. *b*  
5: 2... 166. 2  
4... 266. 1. *a*  
10... 256. 3. *a*, 281.  
2. *b*  
13... 279. *d*  
17... 245. 2. *a*  
20... 245. 2. *b*  
23... 273. *d*  
24... 266.1. *d*, 272. *a*
- 6: 1... 153. 2  
2... 296. 3. *a*  
3... 252. 1. *b*  
5... 16. 3. *b*, 288.  
3. *a*  
16... 275. 1. *a* (3)  
18... 279. *b*  
19... 248. 4. *a*  
20... 281. 1. *c*  
21... 256. 2. *a*, 312.  
2. *a*  
21, 22... 264.2 (2) *a*  
22... 289.6. *a*, 297. *b*  
23... 56. 2
- 7: 5... 298. 1. *a*  
7... 304  
9-11... 275.1. *a* (2)  
10... 114  
23... 289. 3. *a*, 298.  
3. *a*  
28... 246. 2  
8: 2... 280. 2  
8... 252. 1. *f*  
10... 258. 3. *a*  
18... 201. *b*  
9: 3... 257. 10  
10... 254. 2. *b*  
10: 9... 258. 1. *a*  
11... 289. 5. *c*  
12... 312. 2. *a*  
17... 289. 5. *c*
- 11: 1... 11. 1. *b*  
4... 309. 3. *a*  
11... 305. *a*  
12... 104. *h*  
13... 215. 1. *a*  
20... 245. 2. *b*  
22... 300. *c*  
24... 179. 2  
25... 248. 6, 284. *e*
- 12: 1... 255. 1. *b*  
1, 4... 158. 3  
2... 252. 1. *f*  
3, 31... 267. 4. *a*
- 12: 4... § 252. 1. *c*  
14... 62. *d*  
16... 275. 1. *a* (4),  
285. 3. *a*  
21... 309. 2. *a*  
30... 302. *c*  
13: 4... 296. 1  
7... 275. 1. *c*  
12... 174.3, 267.1. *e*  
15... 275. 1. *c*  
16... 264. 1, 279. *a*  
18... 267. 4. *a*  
19... 281. 2. *b*  
20... 39. 1. *a*  
22... 302. *a*  
25... 274. *a*, 296.3. *a*  
26... 311. 4. *b*  
31... 257. 10  
32... 160. 3  
33... 272. *c*, 305. *b*  
59... 245. 3. *b*
- 14: 2, 3... 16. 1  
5... 276. *d*  
6... 255.1. *b*, 297. *c*  
7... 34.4. *a*, 160. 3  
10... 104. *k*  
13... 279. *d*  
14... 27. 1, 257. 1.  
*e*, 279. *e*, 299  
15... 271. *a*  
16... 249. 3. *a*, 279.  
*c* (4)  
17... 274. *a*, 294. *a*  
19... 57.2 (1), 182. *a*  
23... 288. 2. *c*  
30... 150. 1, 151. 4  
32... 125. 1, 306. *b*  
15: 2... 275.1. *a* (4)  
4... 277. *a*  
8... 281. 1. *c*  
12... 125. 2  
20... 245. 2. *a*, 298.  
3. *a*  
21... 305. *b*, 306. *c*  
23... 289. 5. *c*  
25... 287.1. *a*, 306. *b*  
30... 281. 2. *b*  
32... 245. 2. *b*, 267.  
1. *b*, 287. 5. *a*  
33... 277. *b*  
34... 312. 2  
37... 217. 1. *e*, 267.  
1. *b*
- 16: 1... 253. 2 (1)  
5... 281. 2. *b*  
9... 267.1. *d*, 271. *a*  
10... 266. 2. *d*  
13... 281. 2. *b*  
16... 217. 1. *e*, 296.  
3. *a*  
18... 290. 1. *a*  
19... 255. 4. *b*  
23... 245. 2. *a*, *b*  
17: 1-3... 275. 1. *b*  
5... 297. *a*  
8... 246. 1. *a* bis  
9... 245. 2. *a*  
10... 140. 4, 248. 6.  
*f*, 297. *b*  
10, 11... 281. 1. *b*  
11... 266. 2. *a*  
12... 71. *a* (1), 97.  
2. *a*, 266. 1. *d*  
13... 266.1. *d*, 306. *b*  
16... 245. 3. *a*, 275.  
1. *c*  
17... 91. *b*, 277. *a*  
17, 19... 218. 3. *a*  
22... 224. 1. *a*  
23... 113. 1  
35... 294. *a*



18: 3....§ 113. 2  
5....283. 3. *a*  
12....304. *b*, 307. *a*  
14....309. 1. *a*  
18....266.1. *c*, 284. *b*  
22....246. 1. *a*, 272.  
*a*, 304, 311. 4. *b*  
23....273. *a*  
29....279. *c* (3), *d*  
29, 32....298. 3  
32....256. 2. *a*, 262.  
2. *a*  
19: 1....297  
2....276. *c*  
8....264. 2 (1),  
308. *a*  
14....111. 2. *b*  
18....235. *a*  
19....113. 2  
23....258. 3. *a*  
25....249.3. *b*, 300. *c*  
38....272. *a*  
41....257. 3  
43....231. 4  
20: 1....260. 2  
4....119.1.288.2. *a*  
5....111. 2. *d*  
6....264. 2 (2) *a*,  
266. *g*, 277. *b*  
9....111. 2. *b*, 262.  
2. *a*  
10....245. 1. *a*, 290.  
1. *a*  
11....304. *b*  
13....231. 4. *a*  
19....258. 3. *c*  
20....296.3. *a*, 305. *a*  
31....95. *a*  
21: 1....296. 1. *a*  
2....168. 2  
3....275. 2. *d*  
6....60.3. *a*, 127.2  
9....162.5.241. 1.  
*a*, 253. 2 (2) *b*  
11, 22....284. *e*  
12....179. 3  
22: 3....257. 6. *a*  
7....143. 2  
12....276. *g*  
14....276. *g*  
24....45. 1, 276. *h*  
33....162.1.256.3. *a*  
37, 40, 48....239. *b*  
40....53. 3. *a*, 111.  
2. *c*  
41....53. 2. *b*, 132.  
1, 312. 2. *a*  
43....118. 3, 141. 3  
44....201. *b*  
23: 1....162.5.258.3. *a*  
3....28. 2. *e*  
5....258. 3. *c*  
6....33. 3, 140. 6,  
219. 1. *b*, 245.  
2. *b*  
7....281. 1. *b*  
8....201. *b*  
10....269. 2. *b*  
22, 23....254. 4  
27....24. *b*  
24: 3....298. 3. *a*, 311.  
4. *b*  
5....256. 3. *a*  
11....309. 3. *a*  
12....230. 4  
13....276. 2  
17....246. 1. *a*, 257.  
9. *b*, 272. *a*, 287.  
4. *a*, 289. 5. *a*  
24....252. 1. *f*, 281.  
1. *a* (1)

I. KINGS.

1: 1....§ 269. 2. *b*  
1, 2....245. 3. *a*,  
272. *a*  
2....277. *a*  
5....246. 1. *a*, 254.  
2. *d*  
6....245.1. 266.1. *c*  
9....286. 2. *a*  
11, 13, 18....265.3.  
*a* (6)  
12, 40....285. 2. *a*  
13....266.2. *a*, 267.  
1. *a*  
14....309. 3. *a*  
15....54. 1, 207. *b*  
17....246. 1. *a*  
17, 27....294. *a*  
21....87  
24....298. 3. *a*  
26....297. *a*  
27....288. 2. *b*  
40....284. *g*  
41....246. 1. *a*, 266.  
1. *c*, 287.4. *a*, 290.  
1. *a*  
44....284. *b*  
46....265. 3. *a* (6)  
47....248. 3. *b*  
2: 3, 4....267. 1. *f*,  
279. *c* (2)  
5....256. 2. *a*  
6....272. *c*, 277. *b*  
7....257. 9. *b*  
16, 20....285. 3. *a*  
21....284. *e*  
22....273. *a*, 297.  
*d*, 311. 3  
23....305. *a*  
24....105. *a*  
31....257. 6. *c*  
37....282. *a*  
3: 3....126. 1, 278. 1  
4....267. 4. *a*  
7....279. *b*  
12, 13....266.2. *c*  
14....306. *b*  
15....148. 4  
16....267. 5. *a*  
17, 22....255. 1. *b*  
18....253. 2 (2) *b*  
22, 23....263. *b*  
23, 25....246. 2. *b*  
28....285. 3. *a*  
4: 5....217. 1. *e*  
7....255. 4. *a*, 267.  
4. *a*, 275. 1. *a* (4)  
13....254. 2. *b*, 256.  
3. *b*  
20....278. 1  
5: 3....256. 3. *a*  
7....269. 2. *b*  
8....290. 1. *a*  
10....257. 8, 264. 2.  
(2) *a*  
11....264. 2 (2) *a*  
15....266. 1. *c*, 278.  
4. *a*  
17....289. 5. *a*  
20....119. 1  
25....53. 2. *a*  
25, 28....267. 4. *a*  
6: 3....248. 2  
4....257. 6. *c*  
5....260.1. *a*, 284. *d*  
6....256. 3, 287. 5.  
*a*, 290. 1. *a*, 311.  
1. *a*  
8....267. 4. *a*  
12....278. 2

6: 16....§ 10. *a*  
19....132. 1  
21....209. 1. *c*  
21, 22....287. 3. *a*  
26, 27, 34....255.  
1. *b*  
27....296. 2. *a*  
32....312. 2. *a*  
32, 35....275.1. *a* (1)  
36....257. 4  
38....254. 4. *b*  
7: 1....266. 1. *a*  
7, 8....267. 1. *b*  
12....252. 1. *c*  
14....248. 6. *a*  
15, 26....267. 1. *e*  
31, 32....255. 3. *a*  
37....219. 1. *b*  
41-44....254. 4  
42....256. 2  
44....254. 4. *b*  
48-50....287. 3. *a*  
8: 1....24. *c*  
3....289. 6. *a*  
5, 27....267. 1. *e*  
8....269. 2. *b*  
9....300. *c*  
26, 28, 30....277. *a*  
27....257. 2. *a*  
30....256. 2. *a*  
31....300. *a*  
32....246. 1. *a*  
33, 35....267. 1. *c*  
35....282. *a*  
39....266. 2. *b*  
43....288. 2. *b*  
48....86. *b* (1. *c*).  
57....272. *a*  
9: 4....311. 2  
8....255. 3. *a*  
8, 9....245. 1. *a*  
11....167.2.267.5. *a*  
22....300. *a*  
25....275. 2. *a*, 280.  
3. *a*, 300. *a*  
10: 3....112. 3  
5, 28, 29....267.  
4. *a*  
9....257. 8  
12....239. 1. *a*  
15....257. 3  
19....248. 6. *c*  
23....285. 4. *a*  
27....248. 6  
11: 1....212. *d*  
7....267. 5. *a*  
8....252. 1. *d*, 266.  
1. *a*  
9....248. 6. *c*, 266.  
1. *c*  
10....266. 1. *c*, 279.  
*b*, *e*  
13....299. *c*  
14....302. *c*  
19....287. 4  
22....24. *d*  
25....284. *d*, 295  
27....300. *c*  
39....57. 2 (2) *a*  
12: 1....266. 1. *c*  
2....300. *c*  
8....237. 2. *a*  
9....267. 1. *f*  
10....229. 5. *a*  
12....166. 2  
32....260. 3  
13: 1, 4....249. 3. *a*  
6....275. 2. *c*  
7....98. 1, 235. *a*  
11....267. 1. *a*, 309.3. *a*  
12....75. 2

13: 20....§ 60. 3. *b* (2)  
31....279. *d*  
33....275. 2. *c*  
14: 2....71. *a* (2)  
3....60. 2. *a*, 127.1  
6....252.1. *e*, 257.5  
8....279. *c* (2)  
9....264. 2 (2) *a*,  
283. *a*  
10....245. 2. *b*  
17....309. 3  
19....300. *c*  
20....254. 2  
24....249. 3. *b*  
25....260. 3  
15: 13....279. *c* (4),  
312. 2. *a*  
16....60. 3. *a*  
19....4. *a*  
20....260  
23....260. 4, 285. 4  
29....94. *b*  
33....260. 3, 4  
16: 10....255. 2  
16....250. *b*, 299.5. *b*  
17....174. 4, 177. 3  
21....255. 3, 267. 5  
*a*, 279. *d*  
21....256. 2. *a*  
25....174. 4  
26....257. 9. *a*  
26, 27....258. 3. *c*  
29....254.2.255.2. *a*  
31....298. 1. *a*  
32....288. 2. *b*  
34....249. 3. *c*  
17: 3....100. 1  
12....257. 2. *a*  
13....16. 1  
14....132. 1, 179. 3  
16....293  
21....43, 272. *a*, 274  
18: 1....275. 2. *c*  
10....101. *b*, 261. 3.  
*b*, 267. 1. *e*, 275.  
1. *a* (4)  
12....100. 2. *a* (1),  
246. 1. *a*  
13....248. 4  
23....277. *b*  
23, 23....245. 2. *b*  
25....263. *b*  
30....131. 3  
32....287. 3  
39....246.2.296.3. *a*  
42....177. 3  
43....257. 9. *a*, 288.  
2. *d*  
41....104. *b*, 249.3.  
*a*, 275. 2. *c*  
46....245. 2. *d*  
19: 2....289. 3. *a*  
4....288. 2. *c*  
4, 5....251. *a*  
7....38. 1. *a*  
8....288. 2. *a*  
10....92. *d*  
11....289. 6. *a*  
15....66. 2 (2) *b*.  
223. 1, 259. *c*  
19....254. 4. *b*  
20....98. 1. *a*  
21....287. 2. *a*  
20: 5, 6....305. *b*  
9....39. 4  
13....230. 1. *b*  
16....251. 2. *d*  
27....96. *a*, 163. 4  
30....254. 2. *d*  
32....272. *a*  
33....267.1. *b*, 276. *b*

- 20: 35...§ 174. 3  
37...280. 2  
39...91. *b*  
40...278. 4. *a*
- 21: 1...45. 1  
2, 10...275. 2. *c*  
6...267. 4. *a*, 276. *b*, 306. *b*  
7...246. 1. *a*, 267. 1. *c*  
8...46  
15...305. *b*  
19...265. 3. *a* (3), 297. *a*, 298. 1. *a*, 302. *a*  
29...166. 2  
22: 5...274. 4  
6...267. 1. *c*, 298. 2  
9...251. *a*  
10...287. 5. *a*  
12...126. 1  
13...272. *a*, 289. 6. *a*  
15...273. *c*  
23...252. 2. *b*  
25...167. 1  
27...276. 3, 256. 3. *a*, 284. *c*  
28...294. 4  
35...148. 4  
36...289. 6. *a*  
41. 52...265. 3. *a* (6)  
42...265. 3. *a* (6)  
54...119. 1
- II. KINGS.
- 1: 2...§252. 2. *c*, 298. 1  
6...36. 2, 39. 4  
7...75. 1  
9, 11, 15...273. *c*  
10...174. 4  
10, 14...253. 2 (2) *b*  
12, 13...276. *d*  
13...255. 1. *a*  
16...39. 4  
2: 1...16. 2. *b*  
9...272. *a*, 311. 4. *b*  
10...93. *c*, 272. *a*, 283. *a*, 287. 4. *a*  
11...16. 3. *b*, 281. 2. *a*  
12...258. 3. *c*, 309. 1. *a*  
16...210. 3. *c*, 266. 1. *c*, 275. 2. *c*, 276. *a*  
21...167. 2  
22...167. 3  
23...309. 3  
24...254. 2. *b*  
3: 4...256. 3. *a*  
14...305. *a*, 307. *a*  
16...280. 4, 296. 2. *a*  
23...119. 1, 281. 1. *b*  
25...65. *b*, 111. 1, 267. 4. *a*, 277. *a*  
26...289. 6. *a*  
27...267. 1  
4: 2...276. 2  
5...151. 4  
7...219. 1. *b*, 290. 1. *a*  
8...248. 6. *f*, 267. 4. *a*  
16, 23...71. *a* (2)  
22...253. 2 (2) *a*, 275. 2. *c*  
24...131. 1  
25...73. 2. *a*  
32...95. *a*
- 4: 35...§ 246. 2. *b*  
40...309. 3. *a*  
41...311. 4. *b*  
43...280. 2  
5: 1...39. 1. *a*  
2...288. 2. *c*  
3...112. 3  
6...104. *f*, 277. *b*  
6, 17...311. 4. *b*  
7...257. 9. *b*, 275. 1. *c*, 279. *d*  
8...275. 2. *c*  
9...260  
10...275. 2. *c*, *d*, 280. 4  
11...277. *a*, 281. 1. *a*, (4), 2. *a*  
13...275. 2. *d*, 308. *a*  
17...256. 2. *a*, 274. *a*  
18...46, 178. 1  
20...277. *b*, 305. *b*  
23...256. 2. *a*  
6: 3-5...253. 1. *b*  
5...284. *d*  
5, 26...309. 3  
8...219. 2. *a*  
10...255. 4, 275. 1. *a* (4)  
11...74. *a*  
18...98. 2, 209. 1. *a*  
19...88 (pl.), 275. 2. *c*  
22...231. 3  
23...174. 4  
25...255. 3. *a*  
27...308. *a*  
32...24. *b*  
7: 1...256. 2  
2...208. *a*  
4...235. *d*  
10...246. 6. *b*, 289. 5. *a*, 311. 4. *a*  
11...289. 1. *a*  
12...167. 1, 275. 2. *b*  
13...249. 3. *b*, 275. 1. *b*, 311. 4. *b*  
19...244. *a*  
8: 1...71. *a* (2), 245. 2. *a*  
4...274. *a*  
5...309. 3. *a*  
8...252. 2. *c*  
10...281. 1. *b*  
12...126. 1, 266. 2. *d*, 287. 4. *a*  
13...75. 1, 287. 4. *a*  
21...11. 1. *b*, 90  
28...249. 1. *a*  
29...266. 1. *c*  
9: 11...230. 2. *a*  
13...265. 3. *a* (6)  
16...266. 1. *c*  
17...198. *b*  
21...245. 2. *b*  
25...219. 1. *b*, 275. 1. *c*, 287. 4. *a*, 309. 3  
27...297. *a*  
29...255. 2. *a*  
37...174. 1  
10: 1...254. 2. *b*  
2...309. 1. *a*, 311. 4. *b*  
5...94. *a*, 248. 5  
6...252. 1. *d*, 257. 3. *a*, 258. 3  
9...112. 5. *c*  
10...241. *a*  
12, 13...309. 3. *a*  
14...118. 3  
15...261. 3. *b*  
24, 29...297. *b*
- 10: 30...§ 39. 4, 255. 1. *a*  
11: 4...201. *b*  
5...252. 1. *e*  
7...212. 2. *a*  
8...311. 3  
13...201. *a*, 256. 3. *a*, 311. 1. *a*  
18...248. 6. *f*  
12: 1...255. 2. *b*  
8...218. 1. *a*  
9...60. 3. *c*, 132. 2  
10...253. 1. *a*  
10-12...275. 1. *a* (4)  
13-16...269. 2. *b*  
14...267. 4. *a*, 289. 6. *a*  
18...267. 5. *a*  
13: 6...166. 2  
7...254. 2. *b*  
14...267. 1  
19...266. 1. *e*, 279. *c* (4)  
20...267. 4. *a*, 289. 6. *a*  
25...266. 1. *a*  
14: 7...22. *b*, 275. 1. *a* (1)  
8, 11...285. 4  
22...279. *d*  
15: 1...255. 2. *a*  
10...19. 2. *a*  
12...255. 1. *a*  
16...249. 2. *a*, 267. 5. *a*  
20...254. 2. *b*, 255. 4. *a*  
29...198. *c*  
16: 5...267. 5. *a*, 276. *b*  
7...158. 2  
14...249. 3. *b*  
17...249. 3. *b*, 256. 2  
17: 6...255. 1. *a*  
7, 13, 33...266. 1. *a*  
13...39. 4. *a*  
15...279. *b*  
28...278. 4. *a*  
29...257. 10. *b*  
36...39. 4  
18: 4...275. 1  
5, 19...266. 2. *b*  
7...275. 2. *a*  
13...104. *c*  
19, 28...256. 3. *a*  
23...119. 1  
28...276. *d*  
28, 31...273. *d*  
30...126. 1, 281. 1. *a* (4), 284. *e*  
32...273. *a*, 282. *a*  
33...281. 1. *b*  
19: 6...300. *c*  
8...287. 4. *a*  
23...257. 2. *a*  
25...177. 2, 275. 2. *c*  
29...131. 3  
20: 3...274. *a*  
4...252. 1. *c*  
9...267. 1. *e*, 268. *a*, 298. 2. *b*  
10...266. 2. *b*  
19...298. 1. *a*  
21: 6...275. 1. *a* (2)  
13...245. 2. *b*, 267. 4. *b*, 281. 2. *b*  
16...296. 2. *a*  
26...245. 2. *b*  
22: 1...254. 2. *b*  
18...278. 2. *a*  
19...106. *a*  
23: 4...256. 3. *c*
- 23: 4, 5...§ 275. 1. *a* (4), 288. 3. *a*  
5...276. *e*  
9...267. 1. *e*, 269. 2. *d*  
10...279. *e*  
13...258. 1. *a*  
17...73. 2. *a*, 249. 3. *b* bis  
23...279. *b*  
25: 1...255. 1. *a*  
10...295  
17...254. 2. *b*  
24...273  
29...179. 3
- I. CHRONICLES.
- 2: 13...§57. 2 (1)  
16...13. *b*  
48...289. 6. *a*  
54...249. 3. *c*  
3: 5...150. 1  
4: 10...100. 2. *a* (1), 102. 3. *a*  
42...256. 2. *a*  
5: 1...279. *c* (4)  
20...74. *a*, 280. 3. *a*  
26...286. 2. *a*  
6: 55...258. 1. *a*  
7: 4...257. 10. *b*, 5...257. 10. *b*, 260. 5  
14...245. 1  
9: 13...256. 3. *b*  
29...297. *a*  
25...279. *c* (4)  
27...296. 1. *a*, 311. 2  
32...258. 2. *a*  
10: 13...279. *c* (2)  
11: 7...245. 2. *b*  
8...267. 1. *b*  
9...281. 2. *b*  
23...248. 3. *a*  
12: 1...14. *a*, 257. 9. *b*, 309. 2. *a*  
2...151. 1, 182. *a*  
8...248. 6. *f*  
14...264. 2 (2)  
17...272. *a*  
20...14. *a*  
22...267. 4. *a*, 296. 1. *a*  
13: 3...104. *l*  
6...300. *c*  
12...51. 2  
14: 11...245. 2. *b*  
15...272. *a*  
15: 12...302. *b*  
18...256. 3. *c*  
19...256. 2  
24...94. *e*, 182. *a*  
27...182. *a*, 249. 3. *b*  
29...287. 4. *a*  
16: 2...279. *b*  
31...272. *a*  
37...266. 2. *a*  
42...297. *c*  
17: 4...278. 4  
10...311. 4. *b*  
11...266. 1. *d*, 2. *b*, 277. *b*  
20: 2...257. 5  
8...73. 1, 150. 1  
21: 3...267. 2. *a*  
12...256. 2  
17...246. 1. *a*, 2. *a*, 281. 1, 300. *b*  
301. *b*  
17, 23...272. *a*

21: 23....§ 236. 2. *c*  
 24....280. 3. *a*  
 22: 7....297. *a*  
 11....277. *a*  
 12....267. 1. *e*  
 14....253. 2 (3)  
 19....278. 2. *a*  
 23: 6....59. *a*  
 28....250. 1. *a*  
 24: 3....50. *a*, 113. 1  
 25: 19....254. 4. *b*  
 25....250. *b*  
 26: 8....250. *c*  
 26....260. 4  
 28....248. 6. *c*  
 27: 14, 15....255. 2  
 15....254. 4. *b*  
 28: 1....36. 1. 258. 3. *b*  
 2....105. *d*, 297. *a*  
 5....252. 1. *a*  
 14-17....296. 2. *a*  
 15....256. 2. *a*  
 18....256. 3. *a*  
 21....258. 3. *b*  
 29: 2, 18....258. 3. *b*  
 3....302. *a*  
 8....256. 2. *a*, 259.  
 2. *a*, 300. *b*  
 12, 22....286. 2. *a*  
 17....248. 6. *c*  
 18....125. 1  
 20....286. 2. *a*

2. CHRONICLES.

1: 4....§ 248. 6. *c*,  
 302. *b*  
 10....166. 5  
 12....248. 6. *a*  
 2: 7....14. *a*, 257. 3  
 9....266. 2. *c*  
 12....266. 2. *a*  
 3: 3....250. *b*  
 11....259. *a*, 280. 6. *a*  
 11, 12....255. 1. *b*  
 4: 1....249. 3. *a*  
 3....296. 3. *a*  
 3, 13....256. 2  
 15....253. 1. *a*, 254.  
 4. *b*  
 5: 2....94. *c*, 267. 5. *b*  
 12....182. *a*  
 13....296. 3. *a*  
 6: 38....287. 2. *a*  
 42....98. 1  
 7: 3....253. 3. *b*, 280.  
 3. *a*  
 6....94. *e*  
 7....249. 3. *a*  
 12....275. 2. *a*  
 14....275. 1. *b*  
 17....280. 3. *a*, 311. 2  
 21....284. *d*  
 8: 5....256. 3. *b*  
 7....258. 3. *a*, 300  
 9....300. *a*  
 13....248. 4. 288. 3.  
*a*, 311. 2  
 16....249. 3. *b*  
 18....13. *a*  
 9: 17....254. 2. *a*  
 18....248. 6. *c*  
 10: 7....232. 5. *a*  
 10....19. 2. *a*  
 11: 12....296. 2. *a*  
 14....290. 1. *a*  
 22....279. *c* (4)  
 12: 10....276. *f*  
 11....266. 1. *a*  
 12....279. *c* (4)

13: 11....§ 246. 1. *a* bis,  
 296. 1  
 15....309. 3. *a*  
 14: 6....287. 3. *a*  
 7....250. *c*  
 10....86. *b* (1 pl.)  
 15: 8....249. 3. *b*, 256.  
 3. *a*  
 16: 7....282. *a*  
 7, 8....119. 1  
 9....297. *b*, 302. *b*  
 12....179. 3, 285. 4.  
*a*, 286. 2. *a*  
 14....291. *a*  
 17: 11....62. 2. *b*, 211.  
 2. *a*, 278. 1  
 12....281. 2. *b*  
 18: 12....272. *a*, 277. *a*  
 19....275. 2. *c*  
 22....252. 2. *b*  
 23....38. 4. *a*  
 19: 2....112. 5. *c*, 279.  
*c* (4)  
 6....245. 1. *a*  
 7....272. *a*  
 11....290. 1  
 20: 6....279. *c* (4)  
 7....105. *a*  
 11....233. *a*  
 15....246. 1. *a*, 252.  
 2, 305. *b*  
 20....275. 2. *d*  
 35....96. *a*  
 21: 17....125. 1, 264.  
 2. (2)  
 22: 5....53. 2. *a*, 249.  
 1. *a*  
 11....39. 1. *a*  
 23: 10....300. *b*  
 19....267. 1. *f*  
 24: 8....276. *e*  
 11....286. 1. *a*, 267.  
 4. *a*, 302. *a*  
 12....249. 3, 258.  
 3, 278. 4. *a*  
 18....252. 2. *b*  
 22....272. *a*  
 25: 4....257. 7  
 9....254. 4, 264.  
 2 (2) *a*  
 10....232. 5. *a*, 286.  
 2. *a*  
 14....267. 4. *a*  
 19....275. 2. *a*  
 26: 14....256. 2. *a*, 297. *c*  
 15....149. 1, 179. 3,  
 283. *a*, 286. 2. *b*  
 17....254. 2. *b*  
 18....244. *b*, 305. *b*  
 19....119. 3, 309. 3. *a*  
 21....200. *a* (4)  
 23: 7....256. 3. *c*  
 10....279. *a*  
 15....276. *d*  
 19....280. 3. *a*  
 23....252. 2. *a*  
 23: 23....94. *e*  
 10....275. 2. *c*  
 18, 19....234. *b*  
 19....275. 1, *a* (1)  
 27....232. 5. *a*, 258.  
 2. *a*  
 31....65. *b*  
 34....264. 1  
 36....248. 6. *c*  
 30: 6....258. 3. *b*  
 6, 8....275. 2. *c*  
 18....252. 1  
 18, 19....302. *b*  
 31: 7....14. *a*, 149. 1  
 10....280. 1

31: 14....§ 223. 1. *a*  
 32: 5....256. 3. *a*  
 15....248. 6. *e*  
 30....152. 2. 297.  
 30, 31....259. *a*  
 33: 19....301. *c*  
 34: 4....136. 1  
 5....219. 1. *b*  
 6....43. *c*  
 19....279. *d*  
 22....295  
 35: 13....57. 1  
 21....297. *a*  
 36: 15....280. 2  
 16....258. 3. *a*  
 19....279. *c* (4)  
 23....272. *a*

EZRA.

1: 1....§ 255. 2. *b*  
 3....272  
 5....200. 4. 302. *a*  
 8....308. *a*  
 2: 62....256. 3. *a*, 286. 3  
 63....279. 1. *a* (4)  
 68....244. *a*  
 3: 11....93. *c*, 151. 5  
 12....288. 3. *a*, 297. *c*  
 5: 11....246. 2  
 7: 8....255. 1. *a*  
 25....39. 4  
 8: 6-14....254. 2. *b*  
 15....276. *h*  
 18....26  
 21....256. 1. *a*  
 22....266. 2. *b*  
 23....99. 2  
 24....286. 2. *a*  
 25....98. 1. *a*, 209.  
 1. *b*, 248. 6. *c*  
 25, 26....276. *d*  
 26....93. 1. *a*  
 29....249. 3. *b*  
 31....90. 2  
 9: 1....256. 1. *a*, 260.  
 1. *a*, 297. *c*  
 3....276. *h*  
 4....269. 2. *b*  
 6....266. 2. *b*  
 1: 1....257. 9. *b*, 309. 2  
 3....271. *a*  
 6....276. *d*, 309. 2  
 9....255. 1. *a*  
 13....262. 2. *a*  
 14....248. 6. *c*, 249.  
 2. *a*, 260. 5, 296.  
 2. *a*  
 16....122. 2, 141. 1  
 17....248. 6. *c*, 256.  
 2. *b*

NEHEMIAH.

1: 4....§ 125. 2, 276. *h*  
 5....250. *d*, 259.  
*b*, 274. *b*  
 6, 11....272. *a*  
 7....281. 1. *c*  
 8....246. 1. *a*  
 11....273. *c*  
 2: 5....306. *a*  
 7....111. 2. *b*  
 12....39. 4  
 13....4. *a*, 166. 5  
 3: 13....53. 2. *b*, 62. 1  
 13, 14, 15....267. 1. *b*  
 19....256. 3. *a*  
 20....94. *a*

3: 33....§ 288. 1  
 34....212. *c*  
 4: 7....218. 2. *a*  
 5: 2, 4....304  
 5....244. *a*  
 7, 8, 13....276. *h*  
 8....258. 1  
 11....255. 3, 258. 3. *b*  
 14....65. *a*  
 16....112. 3  
 6: 1, 7....287. 5. *b*  
 6....179. 1  
 8....57. 2 (3) *a*,  
 166. 3  
 9....267. 1. *f*  
 11....231. 3. *a*  
 12....290. 1. *a*  
 13....267. 1. *f*, 275.  
 2. *b*, 277. *a*  
 17....260. 1  
 7: 3....245. 2. *c*, 280. 4  
 34....254. 3  
 61....256. 3. *a*  
 8: 2....168. 4  
 5....106. *a*, 125. 2  
 8....280. 3. *a*  
 10....302. *b*  
 13....311. 2  
 9: 3....255. 3  
 5....163. 4, 257. 6.  
*b*, 258. 1. *a*, 275.  
 1. *c*  
 6....71. *a* (2),  
 246. 2  
 8, 13....280. 3. *a*  
 18....63. 1. *a*, 289.  
 3. *a*  
 19....232. 5. *a*, 252. 1  
 26....63. 1. *a*  
 28....252. 1. *a*  
 29....297. *b*  
 32....284. *e*, 286.  
 2. *a*  
 35....252. 1. *c*  
 10: 3-23....311. 1. *a*  
 29....311. 1. *a*  
 33....112. 3, 255.  
 3. *a*  
 39....94. *b*, 113. 2  
 11: 9....256. 3. *c*  
 17....151. 2  
 12: 38....232. 5. *a*  
 44....39. 3. *b*  
 13: 4....257. 6. *c*  
 7-13, 21....276. *h*  
 13....111. 2. *d*  
 16....11. 1. *a*  
 19....267. 1. *f*,  
 276. *e*  
 23....212. *d*  
 26....287. 5. *b*

ESTHER.

1: 7....§ 279. *a*, 296.  
 2. *a*  
 19....245. 3. *a*  
 2: 3....280. 3. *a*  
 8....126. 1  
 9....209. 2. *d*  
 10....267. 1. *f*  
 11....296. 1. *a*  
 12, 13....267. 4. *a*  
 13....244. *e*  
 14....255. 1. *a*  
 15....305. *b*  
 16....255. 2. *b*  
 3: 4....298. 1. *a*  
 8....297. *c*  
 12....296. 2. *a*

- 3: 13...§ 280. 3. *a*  
 4: 3...151.5, 267. 1.  
     *b*, 2. *b*, 287. 5. *b*,  
     200. 1. *a*, 311. 3  
     4...163. 2  
     13...296. 2. *a*  
     14...127. 1, 290. 2  
     16...266. 1. *d*, 290.  
     1. *a*, 296. 3. *a*  
 5: 3...248. 6. *d*  
     8...279. *a*  
     13...287. 4. *a*  
 6: 1...249. 3. *b*,  
     278. 4. *a*  
     9...280. 3. *a*  
 7: 4...307. *a*  
     5...82. 1. *a* (1),  
     298. 3. *a*  
     6...252. 1. *d*.  
     8...279. *c* (4)  
 8: 6...283  
     15...259  
     17...296. 2. *a*  
 9: 1...280. 3. *b*  
     4...281. 2. *b*  
     6, 12, 16-18...280.  
     3. *a*  
     21...278. 4. *a*  
     23...289. 1. *a*  
     27...86. *b* (3 pl.),  
     275. 1. *a* (2)  
     30...236. 2
- JOB
- 1: 1...§ 276. *f*  
     3...253. 2(2), 264.  
     2 (1)  
     4, 5...275. 1. *a* (4)  
     5...267. 4, 288.  
     2. *d*  
     7...45. 1  
     8...36. 1. *a*  
     10...71. *a* (2)  
     11...131. 3, 274.  
     *a*, 305. *a*  
     14...219. 1. *b*,  
     261. 3, 278. 4. *a*  
     15 ff...246. 1. *a*  
     16...266. 1. *c*,  
     309. 3  
     21...166. 2, 266.  
     1. *a*, 278. 4. *a*  
 2: 3...276. *e*  
     7...16. 3. *b*, 46  
     10...251. *a*  
     11...248. 6. *c*,  
     254. 4. *a*  
 3: 3...267. 5  
     5...105. *d*  
     8...279. *b*  
     9...272. *c*  
     11...267. 5  
     13...245. 3. *a*,  
     267. 1  
     16...267. 1. *d*  
     17...266. 2. *b*,  
     269. 1  
     18...266. 2. *b*  
     19...246. 2. *a*  
     20...267. 2. *a*  
     21...264. 2 (2) *a*,  
     282. *a*  
     24...289. 6. *a*  
     25...170. *a*, 174. 3  
     26...276. *d*  
 4: 2...235. *c*, 298. 1. *a*  
     4...302. *c*  
     5...245. 3. *b*  
     6...276. *c*, 299,  
     312. 2
- 5: 10...§ 286. 3. *a*  
     12, 15, 16...267. 5. *a*  
     16...235  
     17-20...267. 3. *a*  
     19...245. 2. *c*,  
     300, 302. *a*  
 5: 7...9. *b*, 311. 4  
     8...267. 1  
     9-13...278. 1  
     11...279. *c* (1)  
     14...267. 4. *a*  
     16...61. 6. *a*  
     18...167. 3  
     19, 20...269. 2. *d*  
     20...266. 4. *a*  
 6: 2...245. 2. *c*, 267.  
     1, 267. 1. *c*, 281.  
     1. *b*, 307. *b*  
     3...261. 2 (2) *a*  
     5...267. 3. *a*  
     7...245. 3. *a*, 301. *b*  
     9...272. *a*, 275.  
     2. *c*, 282  
     10...250. *a*  
     13...298. 1. *a*  
     14...311. 4  
     16...96. *b*  
     17...302. *a*  
     20...289. 2. *a*  
     21...299. *b*  
     22...60. 3. *b* (2),  
     119. 4  
     25...279  
     26...126. 1  
     27...267. 1. *d*  
 7: 3...245. 2. *c*,  
     287. 5. *a*  
     4...306. *b*  
     5...119. 1, 139. 3  
     7...283. *a*  
     11...271. *a*, *b*  
     12...298. 2  
     13...266. 1. *a*  
     14...104. *j*, 105. *b*  
     16...266. 2. *b*,  
     299. *c*  
     18...105. *b*, 276. *c*  
     20...308. *a*  
 8: 4...306. *b*  
     6...306. *b*  
     8...57. 2. (2) *a*,  
     228. 1. *a*  
     9...262. 2. *a*, 266.  
     2. *b*  
     21...167. 1  
 9: 3...287. 2. *a*  
     6...88. (pl.)  
     15...92. *b*  
     16...276. *a*, 306. *a*  
     16, 20...267. 1. *d*  
     18...24. *b*, 105. *a*,  
     192. *a*  
     19...346. *b*  
     20...307. *b*  
     20, 23...306. *b*  
     21...267. 1. *c*  
     25...309. 2  
     27...279. *d*, 306. *a*  
     30...121. 1  
     32...267. 1. *f*  
     33...272. *b*  
     34...105. *b*, 272. *a*  
 10: 2...273. *d*  
     3...269. 2. *a*  
     8...276. *d*, *c*  
     10, 11...267. 5. *a*  
     12...19. 2. *a*, 286. 3.  
     14...306. *b*  
     16...308. *a*  
     22...61. 6. *a*, 276. *c*,  
     299. *b*
- 11: 3...§ 94. *a*, 276. *e*  
     5...282. *a*  
     9...25. 4. *a*  
     14...275. 1. *b*, 306. *d*  
     12...139. 3, 311. 4  
     13...266. 1. *d*, 277.  
     *b*, 294. *b*, 306. *a*  
     14...306. *b*  
     15...151. 5  
     17...97. 1. *a*, 264.  
     2. 2) *c*, 308. *a*  
     20...266. 4. *a*, 269.  
     2. *d*  
 12: 2...248. 6. *a*,  
     305. *a*  
     4...294. *a*  
     7...275. 2. *c*, 289.  
     4. *a*  
     9...266. 1. *a*  
     11...311. 4  
     14...111. 1  
     15...311. 4  
     17...282  
     23-24...276. *c*  
     24...258. 3  
 13: 3...279. *b*  
     5...281. 1. *a* (5)  
     9...24. *c*  
     13...304  
     15...83. *b*  
     17...281. 2. *a*  
     19...298. 3. *a*, 302. *a*  
     21...119. 1  
     25...231. 4, 284. *b*  
     26, 27...275. 1. *b*  
     27...272. *b*  
     28...294. *a*, 302. *a*  
 14: 1...257. 9. *b*  
     8, 9...306. *b*  
     10...276. *d*, 311. 4  
     12, 19...311. 4  
     14...306. *b*  
     14, 15...267. 1. *d*  
     18...309. 2. *a*  
     19...112. 3, 259.  
     4. *a*  
     20...276. *c*  
 15: 3...280. 2  
     7...16. 1, 228. 1. *a*,  
     267. 5. *a*  
     8...248. 6. *a*  
     9...266. 2. *b*  
     10...285. 4. *a*  
     11...264. 2 (2) *b*  
     18...121. 2  
     22...174. 5  
     26...257. 2. *a*  
     31...272. *c*  
     33...272. *a*  
     35...280. 1, 282. *a*  
 16: 4...275. 1. *b*  
     4, 5...267. *b*, 1  
     5...104. *h*  
     6...306. *a*, 308. *a*  
     11...148. 3  
     12...163. 2  
     13...126. 1, 218. 1. *b*  
     16...60. 3. *b* (2)  
     19...19. 2. *a*  
     21...275. 2. *c*  
     23...289. 6. *a*  
 17: 2...24. *b*, 272. *b*,  
     305. *a*  
     3...126. 1  
     6...245. 1. *a*  
     9...217. 1. *c*, 311. 1  
     10...294. *a*  
     16...88. (3. f. pl.)  
 18: 2...51. 3, 258. 1. *a*  
     4...91. *b*, 231. 2,  
     294. *a*
- 18: 5, 6...§ 269. 2. *d*  
     6...266. 4. *a*  
     9, 12...272. *a*  
     14...245. 3. *b*  
     15...302. *b*  
     18...245. 2. *c*  
     21...258. 2. *a*, 302. *b*  
 19: 1...291. *a*  
     2...105. *c*  
     3...94. *c*, 255. 4,  
     266. 2. *b*, 283  
     4...308. *a*  
     6...45. 4  
     6-16...269. 2. *c*  
     7...113. 1  
     14...11. 1. *b*  
     15...105. *c*, 290. 1. *a*  
     17...139. 2  
     18...308. *a*  
     19...103. *a*  
     23...88. (pl.), 141.  
     1, 312. 2. *a*  
     24...288. 3. *a*  
     25...311. 4. *b*  
     26...245. 2. *c*  
     27...266. 1. *d*  
     28...294. *a*  
     29...74, 74, *a*, 262.  
     2. *a*  
 20: 2...295. *a*  
     4...160. 3, 298. 1. *a*  
     6...307. *a*  
     8...139. 3, 245. 2. *c*  
     17...258. 3. *c*, 272. *c*  
     23...245. 1. *a*  
     24...112. 5, 208. *a*  
     25...269. 2. *a*  
     26...60. 3. *c*, 93. *a*,  
     111. 2. *c*, 302. *a*  
     27...278. 1  
     28...140. 2  
 21: 4...231. 4  
     5...140. 5  
     6...306. *b*  
     13...24. *c*  
     15...267. 1. *d*  
     16...266. 1. *f*  
     17...245. 1. *a*  
     18...104. *i*  
     19...245. 1. *a*, 294. *a*  
     21...293  
     22...245. 1. *a*  
     24...84. (pl.)  
     27...302. *a*  
     32...291. *a*  
 22: 2...305. *b*  
     3...231. 3, 298. 2  
     6, 7...267. 4. *a*  
     9...284. *c*  
     12...24. *c*, 288. 2. *b*  
     17...294. *a*  
     18...266. 1. *f*  
     20...219. 1. *b*, 305. *a*  
     21...88. (3. f.), 94.  
     *d*, 275. 2. *d*  
     23...295. *a*  
 23: 1...262. 2. *a*  
     2...257. 9. *a*  
     3...245. 1. *a*, 283. *b*  
     9...34. 97. 2. *a*  
     10...308. *a*  
     11...79. 3. *a*, 97.  
     2. *a*  
     11, 12...276. *g*  
     12...312. 2. *a*  
     17...86. *b* (2 m.),  
     299  
 24: 1...287. 5. *b*  
     2...269. 1. *a*  
     2 ff...245. 2. *b*  
     4...269. 2. *a*



- 24: 5...§ 258. 1. *a*  
9...302. *b*  
9-16...269. 2. *d*  
14...88. *b*  
14, 25...272. *b*  
16...246. 2. *b*  
19...302  
20...276. *c*  
21...151. 2  
23...219. 2. *c*  
24...189. 1  
25...299. *b*  
25: 3...219. 1. *b*  
5...312. 2. *a*  
26: 2...299. *b*  
9...182. *a*  
11...163. 4  
13...262. 2. *a*  
14...298. 3. *a*  
27: 3...259. *a*  
4...92. *e*  
8, 22...272. *b*  
12...285. 3  
14...293. *a*, 306. *b*  
19, 20...269. 2. *d*  
20...289. 4. *a*  
22...281. 1. *a* (4)  
23...219. 2. *c*, 245. 2. *b*  
28: 1...302. *a*  
3...245. 2. *a*, *b*, 253. 3. *b*  
4...245. 2. *b*, 287. 5. *b*  
7...302. *a*  
11...269. 2. *b*, 287. 1. *a*  
12...248. 6  
18...218. 6. *a*, 290. 1. *a*  
24, 25...269. 1. *a*  
29: 2...258. 2. *a*, 302. *a*  
2, 3...267. 4. *a*  
3...139. 2, 285. 2. 297. *c*  
6...53. 3. *b*  
10...293  
12...278. 4. *a*, 309. 2. *a*  
14...105. *d*  
21...24. *c*  
30: 3...296. 3. *a*  
6...279. *c* (4)  
12 ff...269. 2. *c*  
25...299  
26...99. 2. *b*, 308. *a*  
31: 5...159. 3  
7, 16-18...269. 2. *d*  
13, 14...306. *b*  
15...61. 3, 105. *b*, 163. 3  
18...286. 1. *d*  
23...27  
24...60. 1. *a*  
27...276. *b*  
36...305. *a*  
37...286. 1. *d*  
32: 3...276. *e*, 299. *a*  
4...266. 1. *c*  
7...248. 6. *a*, 293. *a*  
9...267. 3. *a*, 299  
10...125. 1  
11...53. 2. *a*, 111. 2. *c*  
11, 12...267. 1. *b*  
18...166. 2  
19...267. 2. *b*  
20...275. 2. *c*  
22...267. 1. *d*, 283. *b*  
83: 23...266. 2. *a*  
5...111. 3. *a*, 273. *c*  
33: 9...71. *a* (1)  
11...272. *b*  
13...160. 1  
17...282. *a*  
21...26, 121. 1, 276. *g*, 293. *a*  
23, 24...306. *a*  
25...182. *a*  
26...276. *c*  
27...160. 2  
29...267. 4. *b*, 311. 1. *a*  
30...161. 2, 279. *c* (1)  
31...273. *b*  
32...279. *b*  
34: 5...65. *a*, 266. 2. *b*  
10...288. 3. *a*  
13...61. 6. *a*  
14...307. *a*  
16...273. *a*  
18...112. 1  
20...245. 2. *c*  
22...91. *b*, 259. *a*, 279. *d*  
24...276. *c*  
25...218. 1. *a*  
29...308. *a*  
30...279. *b*, *c* (4)  
31...113. 1  
32...302. *b*  
37...272. *b*  
35: 2...244. 2 (2) *e*  
3...294. *a*  
6, 7...306. *b*  
11...53. 3. *a*, 111. 2. *c*  
15...261. 3. *b*  
36: 7...312. 2. *a*  
10...267. 1. *f*  
14, 15...272. *a*  
20...279. *c* (4)  
26...312. 2. *a*  
37: 2...281. 2. *a*  
6...179. 1  
12...61. 6. *a*  
18...298. 3. *a*  
24...104. *h*  
38: 1...4. *a*  
2...298. 3. *a*  
12...86. *b* (2 m.), 266. 1. *a*  
14, 15...275. 1. *b*  
18...298. 3. *a*  
19, 24...302. *a*  
21...267. 5. *a*, 293  
24...60. 4. *a*, 113. 1  
35...231. 2. *a*  
36...248. 6. *a*  
39: 2...104. *g*, 298. 3. *a*  
3...163. 2  
4...112. 5. *c*  
15...276. *c*  
19, 21...289. 5. *a*  
24...167. 2  
26...272. *b*  
27...295. *a*  
40: 2...280. 3. *b*  
5...255. 1  
8, 9...298. 2  
10...273. *a*  
21, 22...210. 3. *a*  
22...220. 6. *b*  
23...249. 1. *a*  
24...131. 2  
25...298. 3. *a*  
30...298. 3. *a*  
32...272. *c*  
41: 1...162. 5  
2...105. *b*  
3, 5...266. 1. *a*  
41: 17...§ 131. 4, 166. 2  
25...174. 5  
26...254. 43. *b*  
42: 2...86. *b* (1 c.)  
3...266. 2. *b*, 295. *a*, 302. *c*, 309. 1. *a*  
5...266. 2. *a*  
7...254. 4. *a*  
8...305. *b*  
13...234. 1. *a*  
15...289. 6. *a*  
PSALMS.  
1: 1...§ 248. 2, 266. 1. *a*  
1, 2...269. 1. *a*  
2, 3...267. 1. *a*  
3, 4...305. *b*  
4...267. 3. *a*  
6...254. *a*  
2: 1, 2, 10...284. *a*  
2...250  
3...45. 4, 97. 1, 271. *a*, 275. 1. *b*  
5...267. 1. *a*  
29...267. 9. *a*, 259. *b*, 266. 1. *b*, 311. 4. *b*  
6, 7...246. 1. *a*  
7...71. *a* (2)  
8...284. *a*  
12...35. 1, 258. 1. *a*, 237. 1. *f*, 275. 2. *b*, 285. 4. *a*  
3: 2...141. 1, 266. 2. *b*  
3...61. 6. *a*  
5...276. *b*, 285. 4. *a*  
5, 7...267. 2. *a*  
6...267. 4. *b*, 276. *h*, 284. *a*  
8...266. 1. *b*, 284. *a*, 287. 2  
4: 2...259. *b*, 266. 1. *b*, *f*  
3...111. 2. *e*, 309. 1. *b*  
4, 7...284. *a*  
5...273. *d*  
6...257. 6. *b*  
7...3. 1. *a*, 131. 3, 167. 1  
8...264. 2 (2) *a*, 302. *a*  
9...267. 1. *a*  
5: 3...257. 9. *a*  
4...267. 1. *a*  
5...286. 1. *d*  
8...257. 2. *a*  
9...151. 1  
10...257. 10. *b*  
11...42  
12...112. 5. *c*, 257. 9. *b*, 275. 1. *b*  
13...287. 3. *a*  
6: 3...42, 105. *d*, 294. *a*  
4...71. *a* (2)  
7...267. 4. *b*  
2...266. 2. *b*  
3...309. 2  
4, 5...306, 306. *c*  
5...276. *h*, 306. *a*  
6...60. 2. *a*, 114  
9...252. 1. *f*  
10...267. 1. *g*, 274. *a*  
11...257. 10  
13, 14...269. 2. *c*  
14, 15...267. 2. *a*  
16...267. 1. *b*, 302. *a*  
18...271  
8: 2...§ 132. 1, 300. *b*  
3...94. *b*  
4...266. 1. *a*  
5...267. 1. *d*  
5, 6...276. *c*  
6...287. 1. *a*  
9: 5, 6...266. 1. *b*  
7...297. *a*  
8...269. 1  
10...272. *a*  
11...141. 1  
15...219. 2. *a*  
16...257. 10. *b*, 302, 303. *a*  
17...150. 1  
18...220. 1. *a*  
19...126. 1, 299. *c*  
2...303  
3...269. 2. *a*  
8, 10...211. 1. *a*  
11...266. 1. *g*, 3. *a*, 299. *c*  
12...131. 3  
16...266. 4. *a*  
18...252. 1. *f*, 267. 1. *f*  
11: 1...260. 1  
2...269. 2. *a*  
3...268. *a*  
4...297. *b*  
6...272. *a*  
7...219. 2. *c*, 289. 3. *a*  
12: 2...250. *c*  
3...296. 2  
4...119. 1  
5...257. 10. *b*  
8...73. 1, 252. 2. *b*  
13: 4...285. 3  
5...104. *h*, 286. 1. *d*  
6...272. *a*  
14: 1...266. 1. *a*  
1, 3...266. 3. *a*  
5...285. 3. *a*  
7...272. *a*  
15: 2, 3...282. *a*  
3-5...301. *a*  
5...299. *c*  
16: 2...86. *b* (1 c.)  
3...258. 2. *a*, 300, 302. *a*  
4...252. 1. *f*  
5...19. 2. *b*, 90, 153. 3  
8...245. 1. *a*  
9...276. *d*  
17: 3...189. 2  
5...280. 3. *b*  
9...252. 1. *f*, 269. 1. *a*, 303. *a*  
10, 13...285. 4. *a*  
11...287. 2. *a*  
12...302. *a*  
14...277. *a*  
15 ff...265. 3. *a* (4)  
6...104. *l*  
7...267. 5. *a*  
8...276. *d*  
9, 12, 13...269. 2. *d*  
10...148. 5  
12...276. *g*  
14...276. *g*  
15...82. 1. *a* (3)  
19, 24...276. *b*  
21...21. 1  
27...143. 2  
33...276. *c*, 287. 3. *a*  
34...264. 2 (2) *e*  
35...289. 4. *a*  
37-46...269. 2. *d*



- 18: 40...§ 257. 9. *b*  
41...182. 1, 278.  
3. *a*  
42...295. *a*  
48, 49...294. *a*  
51...94. *a*, 256. 2.  
a, 294. *a*
- 19: 2...278. 1  
3...21. *a*  
6...252. 1  
7...296. 3. *b*  
8...257. 9. *b*  
8-11...311. 4. *c*  
11...270. *d*, 263. *b*  
14...11. 1. *b*
- 20: 4...63. 1. *c*, 97.  
1. *a*, *b*  
7...266. 4. *a*  
8...295. *a*  
9...216. 1  
21: 4...287. 2. *a*  
7...287. 3. *a*  
9...286. 2. *a*  
12...309. 2  
13...287. 3. *a*  
22: 2...104. *j*, 266. 1. *b*  
5...266. 1. *a*  
6...275. 2. *a*  
7...311. 4  
9...42. 308. *a*  
10...159. 1  
12...272. *c*  
17...158. 3. 201. *b*  
22...266. 1. *b*, *f*.  
269. 2. *a*, 286. 3  
25...299  
28...275. 1. *b*  
29...245. 1. *a*, 278. 1  
30...276. *a*, 278.  
4. *b*, 282. *a*, 302. *b*  
32...278. 3
- 23: 1, 4...267. 1. *a*  
2-6...267. 1. *a*  
6...149. 2, 279. *d*
- 24: 2...269. 1  
3...267. 1. *e*  
8...298. 3. *a*  
10...298. 3. *a*  
14...131. 3  
25: ...6. 7. 2. *a*  
2...271. *b*  
4...287. 1  
5, 16, 18...275. 1. *c*  
9...272. *a*  
11...312. 2. *a*  
12...259. *b*, 298.  
3. *a*, 302. *a*  
20...273  
27...71. *a* (2)  
23: 2...98. 1. *a*  
4...112. 3, 266. 1.  
*a*, 269. 1  
6...275. 2. *c*  
27: 2...266. 1. *a*, 275.  
1. *a* (4)  
9...266. 1. *a*, 272. *c*  
10...112. 3  
13...4. *a*  
14...272. *a*  
28: 3...311. 4  
7...151. 2, 275. 2. *a*  
9...275. 1. *c*  
29: 9...111. 1  
10...276. *a*  
30: 4...13. *a*  
7...299. *c*  
8...220. 6. *b*  
13...105. *b*  
31: 2, 18...271. *b*  
3...273  
5...303. *a*
- 31: 8...§ 300. *a*  
24...119. 4  
25...272. *a*  
32: 1...167. 3, 257. 10  
4...257. 9. *a*  
5...269. 2. *d*  
7...287. 3. *a*  
8...285. 4. *a*, 303. *a*  
10...252. 1. *a*  
33: 3...283. *a*  
5...278. 1  
9...276. *e*  
13, 14...266. 3. *a*  
20...266. 2. *b*  
22...272  
34: ...6. 7. 2. *a*  
1...245. 1. *a*  
5, 6...275. 2. *a*  
6...272. *c*  
7...252. 2. *a*  
8...276. *c*  
9...275. 2. *d*  
11...266. 3. *a*, 275.  
1. *a* (4)  
13...250. *d*  
15...275. 1. *c*  
22...284. 1  
35: 5, 6...309. 1. *a*  
8...105. *a*, 309. 2  
10...19. 2. *b*, 217.  
1. *c*  
13...297. *a*  
15, 16...280. 2  
19...102. 3  
25...127. 2  
36: 6...232. 5. *a*  
13...121. 1, 266. 2. *b*  
37: ...6  
2...257. 2. *a*  
3, 8...275. 1. *c*  
4...275. 2. *b*  
5, 6...277. *a*  
7...283. *a*  
9...91. *b*  
14...275. 1. *a* (2)  
15...24. *b*  
16...248. 6. *b*  
20...269. 2. *a*  
22...163. 4, 287. 5. *b*  
28...266. 1. *q*  
29...275. 1. *b*  
31...289. 4. *a*  
33...106. *a*  
38: 2...299  
3...131. 1  
8...261. 3. *b*  
9...266. 2. *a*  
11...92. *a*  
12...257. 9. *a*  
16...276. 2. *b*  
17...267. 1. *f*  
20...256. 3. *a*  
21...19. 2. *b*  
39: 2...97. 1  
5...75. 1  
8...268. *a*  
11...257. 9. *a*  
12...276. *a*  
14...35. 2, 177. 4  
40: 5...257. 9. *b*  
13...266. 2. *b*  
18...71. *a* (2)  
41: 3...272. *c*  
5...98. 1, 119. 3.  
166. 5, 246. 1. *a*  
11...275. 2. *c*  
13...297. *a*  
42: 2...267. 3. *a*  
5...271. *a*, 311. 4  
6, 12...296. 3. *a*  
7...249. 1. *a*
- 42: 9...§ 219. 1. *b*  
10...111. 2. *b*  
43: 5...296. 3. *a*  
44: 3...285. 4. *a*  
3, 10-16...267. 5. *a*  
5...246. 2, 261. 2  
9...269. 1. *a*  
10...266. 1. *b*  
18, 21...127. 2  
19...289. 4. *a*, 299  
21...306  
21, 22...306. *b*  
22...267. 1. *d*  
24...299. *c*  
26...273. *c*  
27...61. 6. *a*  
45: 3...92. *a*, 287. 1  
6...302. *c*  
7...286. 3. *a*, 264.  
2 (2) *e*, 288. 2. *a*  
9...201. *b*, 309. 1. *b*  
10...14. *a*, 24. *b*,  
273  
11...275. 1. *c*  
14...309. 1. *b*  
46: 5...257. 2. *a*, 297. *b*  
47: 5...43. *b*  
7...246. 2. *a*  
10...112. 5. *c*, 288.  
1. *a*  
48: 6...275. 2. *a*  
15...252. 2. *a*  
49: 6...302. *a*  
7...282. *a*  
8...281. 1. *b*  
8, 17...245. 2. *a*  
9...55. 1  
10...275. 2. *c*  
13, 21...302. *a*  
15...269. 2. *d*, 276. *c*  
19...246. 2. *b*  
19, 20...294. *a*  
20...299. *c*  
50: 3...245. 3. *b*, 272. *c*  
6...246. 2. *a*, 276. *c*  
7...275. 2. *c*  
10...253. 1. *a*  
12...267. 1. *d*, 307. *a*  
16...282. *a*  
17...309. 1  
18...306. *b*, 311. 4  
21...112. 3, 275. 1. *c*  
*b*, 2. *a*, 281. 1. *c*  
23...105. *b*  
51: 4...283. *a*  
6...267. 1  
7...121. 2  
10...302. *a*  
11-13...273  
18...275. 2. *b*, 299. *a*  
52: 9...276. *b*  
53: 6...219. 1. *b*, 286.  
1. *d*  
54: 9...269. 2. *a*  
55: 6...290. 2  
10...92. *c*  
13...275. 2. *b*, 299. *a*  
16...166. 2, 285. 2  
18...235. 276. *c*,  
288. 2. *a*  
19-22...19. 2. *b*  
20...309. 1. *a*  
22...111. 1  
23...299. *c*  
56: 4...302. *a*  
4, 10...258. 2. *a*  
5, 11, 12...296. 3. *a*  
5, 12...309. 2  
13...257. 9. *a*  
57: 2...174. 1, 289. 6. *a*
- 57: 5...§ 271. *a*  
7...266. 1. *a*, 275.  
2. *a*  
9...250. *c*  
58: 2...88 (pl.)  
4...158. 2  
5...258. 1. *a*, 302. *a*  
7...131. 3  
8...139. 3  
9...24. *b*, 216. 1. *b*  
12...275. 2. *a*, 289.  
3. *a*  
59: 2...257. 9. *b*  
4...269. 1. *a*  
5, 8...267. 2. *a*  
6...256. 3. *a*, 257.  
6. *a*  
14...250. *a*  
18...259. *b*  
60: 2...43. *b*  
4...167. 1  
5...256. 3. *a*  
7...285. 4. *a*  
11...218. *a*  
13...311. 4  
61: 1...198. *b*  
62: 4...93. *a* bis,  
252. 1. *d*  
5...289. 2. *a*,  
309. 1. *b*  
10...264. 2 (2) *c*  
63: 4...105. *c*  
6...235  
6, 7...306. *b*  
8...61. 6. *a*, 306. *a*  
64: 7...54. 3  
8...276. *c*  
65: 5...257. 2. *a*, 258.  
2. *a*, 302. *b*  
7...112. 5. *c*, 294. *a*  
10...104. *h*, 105. *b*  
66: 4...289. 5. *c*  
6...269. 2. *b*  
12...114  
13...286. 1. *a* (3)  
16...275. 2. *c*  
18...267. 1. *d*, 306. *b*  
68: 3...91. *b*, 131. 2,  
140. 4  
5...111. 3. *a*  
8...119. 3  
15...245. 3. *b*, 276. *g*  
18...21. 1  
21...232. 3. *a*  
22...256. 3. *b*, 287.  
2. *a*  
28...252. 1. *b*  
29...303. *a*  
69: 4...252. 1. *e*, 309.  
2. *a*  
5...252. 1. *f*, 267.  
1. *e*  
6...286. 2. *a*  
6, 20...216. 1. *a*  
10...22. *a*, 104. *i*,  
218. 2. *a*  
11...245. 3. *b*  
11, 12...276. *e*  
13, 22...276. *g*  
14...257. 6. *a*, 297. *a*  
15...271. *b*  
19...98. 1. *a*, 105. *a*  
21...276. *h*  
24...119. 1  
26...278. 4  
27...300. *a*  
32...245. 3. *b*, 264.  
2 (2) *a*  
33...269. 2. *b*, 272.  
*a*, 308. *a*, 312. 2. *a*  
34...266. 3. *a*

- 69: 36...\$ 275. 1. *b*  
70: 6...71. *a* (2)  
71: 1...271. *b*  
6...159. 1  
7...256. 3. *a*  
12...160. 2  
21...272  
23...88 (f. pl.)  
72: 2...250. *a*  
2-7...275. 1. *b*  
5...296. 2. *a*  
8...306. *b*  
8, 15, 17...272. *a*  
10...258. 3. *b*  
15...105. *b*  
17...161. 3, 250  
18...256. 3. *a*  
19...284. *e*  
20...93. *a*  
73: 2...174.1,289.4. *a*  
3...276. 1. *b*  
10...257. 6. *c*  
11...298. 1. *a*  
14...257. 9. *a*, 276.  
*e*, 278. 4. *a*  
15...306  
16...99. 2. *b*, 308. *a*  
16, 17...276. *g*  
17...267. 1. *b*  
22...269. 2. *b*  
27...86. *b* (2 m.)  
74: 1...298. 1. *a*  
2...287. 3. *a*, 288.  
2. *a*, 303. *a*  
4...219. 2. *a*  
5...19.2. *b*, 244. *a*  
7...286. 3  
8...105. *a*  
10...119. 1  
11...311. 2  
14...256. 2. *a*  
15...257. 6. *c*  
17...11. 1. *b*  
19...193. *b*  
22...35. 2  
75: 6...299  
11...163. 4  
76: 3...205. 5. *c*  
4...22. *a*, 126. 2,  
218. 2. *a*  
6...96. *a*  
7...311. 4  
8...297. *a*, 302. *a*  
77: 2...112. 3, 125. 1  
4...174. 3, 275. 1. *b*  
7...276. *c*  
10...139. 2  
17...269. 2. *b*  
18...92. *b*  
20...24. *b*  
78: 6...267. 1. *f*, 302. *a*  
9...258. 3. *c*  
15, 26, 45...276. *b*  
15, 29, 45...267. 5. *a*  
15, 29, 72...276. *g*  
19...276. *f*  
20...276. *e*  
26...276. *g*  
30, 31...309. 3. *a*  
34...275. 1. *a* (4),  
306. *b*  
40...267. 4. *a*  
40, 41...276. *b*  
44...269. 2. *b*  
49...257. 6. *c*  
54...258. 2. *a*, 303. *a*  
63...93. *b*  
65...142. 5  
80: 3...61. 6. *a*  
5, 8, 15, 20...256.  
3. *a*  
80: 6...\$ 112. 3, 286.  
1. *a* (4)  
9...267. 5. *a*  
9-14...269. 2. *d*  
11...93. *a*  
13...275. 2. *a*  
14...4. *a*, 182. *a*  
15...252. 2. *c*  
16...4. *a*, 139. 2  
18...272. *a*, 302. *a*  
19...159. 3  
81: 6...258. 2. *a*, 302. *a*  
7, 8, 13...276. *g*  
9...307. *b*  
11...119. 1, 249. 2. *a*  
14...307. *a*  
15-17...294  
16...272. *a*, 275. 1. *b*  
83: 12...297. *c*  
84: 2...202. *e*  
4...24. *a*  
7...258. 1. *a*  
9...256. 3. *a*  
85: 14...275. 2. *c*  
86: 2...19. 2. *a*, 126. 1  
9...286. 2. *a*  
87: 3...284. *e*  
88: 2...258. 2. *a*, 302. *a*  
5, 6...257. 9. *b*  
10...266. 1. *a*  
14...269. 1  
15...267. 2. *a*  
16...271. *a*  
17...24. *b*, 92. *a*  
89: 2...218. 2. *a*  
8...111. 3. *b*  
10...131. 4  
40...286. 3  
44...104. *j*  
45...86. *b* (2 m.)  
48...298. 3. *a*  
49...298. 3. *a*  
51...252. 1. *a*  
51, 52...285. 3. *a*  
52...24. *b*, 218. 2. *a*  
90: 1...266. 1. *a*  
2...267. 1. *h*  
3...276. *g*  
5...269. 2. *b*  
10...22. *a*  
14...275. 2. *c*  
15...302. *a*  
17...272. *a*  
91: 5, 6...302. *a*  
6...140. 1  
7...267. 1. *e*  
12...105. *c*  
13, 14...294. *a*  
15...311. 4  
92: 2...244. *b*, 279. *a*  
6...266. 2. *b*  
7...284. *c*  
8...282. *a*  
10...296. 3. *a*  
16...61. 6. *a*  
93: 1...126. 2  
3...296. 3. *a*  
5...176. 1  
94: 1...94. *d*  
9...126. 1  
9, 10...298. 1. *a*  
17...61. 6. *a*  
19...142. 6  
20...93. *a*, 111. 2. *e*  
95: 1, 2, 6...271. *a*  
7...307. *b*  
10...267. 4. *a*,  
276. *b*  
11...305. *a*  
96: 11...272. *a*  
97: 1...272. *a*  
97: 4...\$ 276. *e*  
101: 2, 3...271. *b*  
4...267. 1. *e*  
5...92. *b*, 93. *a*  
102: 3...258. 2. *a*  
5...14. *a*  
7...266. 2. *b*  
8-10...266. 2. *a*  
14...139. 2  
19...278. 3  
25...296. 2. *a*  
23...246. 2. *b*  
103: 3, 4...219. 2. *c*  
3-5...252. 1. *d*  
4...104. *c*, 249.  
2. *b*  
5...289. 3. *a*  
7...267. 5  
9...299. *c*  
11, 13...266. 3. *a*  
13...119. 1, 2, 6. 3  
16...269. 2. *b*.  
311. 4  
20...279. *c* (2)  
104: 5-9...269. 2. *b*  
6...287. 3. *a*  
8...258. 2. *a*, 302.  
*a*, 303  
15...267. 3. *a*  
17...16. 3. *b*  
18...252. 1. *c*  
20, 22, 28...308. *b*  
25...252. 1. *b*, 2. *a*  
26...119. 1, 267.  
4. *b*, 303. *a*  
28...88 (pl.)  
29...111. 2. *b*,  
153. 2  
31...272. *a*  
32...275. 2. *b*,  
276. *c*, 282. *a*  
105: 22...292. 3. *a*  
28...35. 1. *a*, 99. 2  
44...269. 2. *b*  
45...267. 1. *f*  
106: 12, 13...279. 2. *d*  
17, 19...276. *b*  
18, 19...276. 5. *a*  
25...114  
47...126. 1  
107: 5...269. 2. *b*  
6, 13, 14...269.  
2. *b*  
10...258. 3. *b*  
20-22...275. 1. *b*  
27...126. 1  
28-30...276. *c*  
29, 33...276. *g*  
109: 4...262. 2. *a*  
8...252. 1. *f*  
13...175. 3  
17...276. *e*  
19...302. *a*  
23...112. 5. *c*  
110: 2...273. *a*  
3...262. 2. *a*  
4...61. 6. *a*  
5, 6...266. 4. *a*  
5-7...269. 2. *d*  
111: ...6  
112: ...6  
113: 5, 6...295. *a*  
5-9...61. 6. *a*  
6...292  
8...61. 6. *a*  
7...312. 2. *a*  
114: 14...297. *d*  
115: 4...274. *b*  
116: 6...141. 2, 151. 2  
10, 11...246. 1. *a*  
12...219. 2. *c*  
116: 14...\$ 257. 9. *a*  
15...61. 6. *a*  
16...266. 1. *f*,  
274. *b*, 286. 2. *a*  
19...219. 1. *b*  
118: 8, 9...279. *b*  
10...105. *a*  
11...139. 1  
13, 18...281. 1.  
*a* (1)  
14...258. 3. *c*  
18...92. *d*, 104. *a*  
23...168. 1  
25...274. *b*  
119: ...6  
2...250. *b*  
2, 3...269. 1. *a*  
9...267. 1. *e*  
18...98. 2  
22...139. 2  
43...60. 4. *a*  
46...271. *b*  
47...142. 6  
55...276. *h*  
75...262. 2. *a*  
76...272. *a*  
80, 172...272. *a*  
86...114  
90...276. *a*  
101...167. 2  
103...289. 5. *a*  
117...174. 3  
129...104. *i*  
133...97. 2  
137...289. 1. *a*, 6. *a*  
139...24. *b*  
146...275. 2. *c*  
161-168...3. 1. *a*  
171...126. *a*  
120: 2...256. 3. *a*  
7...262. 2. *a*  
122-124...74. *a*  
122: 2...278. 4. *a*  
4...288. 2. *e*  
123: 1...61. 6. *a*, 248.  
6. *d*  
4...249. 3. *b*  
124: 4...61. 6. *a*  
125: 3...61. 6. *a*  
5...79. 3. *a*  
126: 2...267. 5. *a*,  
283. *a*  
6...281. 1. *a* (1)  
127: 1...3. 6. *b*  
2...198. *d*, 257.  
9. *b*, 283. *a*  
3...295. *a*  
129: ...74. *a*  
1-3...266. 1. *a*  
3...245. 2. *a*  
8...266. 2. *a*  
130: 6...266. 3. *a*  
131: 2...305. *a*  
132: 1...146. 6  
6...127. 2  
12...65. *a*, 219.  
2. *a*, 303. *a*,  
306. *a*  
133-137...74. *a*  
133: 1...74. *a*, 244. *b*  
134: 2...219. 2. *b*,  
287. 2  
135: 7...94. *e*, 167. 2  
15...262. 2  
17...261. 3. *b*  
187: 4...267. 1. *d*  
6...104. *c*  
138: 6...148. 2  
139: 1...104. *j*, 148. 5  
2...160. 1  
5...219. 1. *b*

- 139: 8....§ 53. 3. *b*, 68  
(1 c.), 297. 1. *d*,  
288. 2. *b*, 307.  
*a*, 308. *a*  
15 ... 300. *c*  
18....303. *a*  
19....83. *b*, 307. *b*  
20....57. 2 (3) *a*,  
86. *b* (3 pl.),  
166. 3  
22....285. 3. *a*  
140: 9....299. *a*  
10....174. 3  
11....309. 2  
13....86. *b* (1 c.)  
141: 3....24. *b*, 98. 1. *a*  
4....286. 1. *a* (4)  
5 ... 111. 1. 166. 2.  
273. *c*, 312. 2. *b*  
6 ... 277. *b*  
8....60. 4. *a*  
142: 4....303. *a*  
143: 3....167. 2  
6....272. 2. *b*,  
286. 2. *b*  
8....3. 3. *a*  
144: ... 74. *a*  
2....201. *b*  
3....276. *c*  
6....285. 3. *a*  
12....288. 2. *e*  
145: ... 6  
2....275. 1. *b*  
7....257. 2. *a*  
8....217. 1. *c*  
10....104. *b*  
146: 4....263. 2. *a*,  
308. *b*  
147: 1....92. *d*, 244. *b*  
10....248. 6  
148: 9, 10....250. *a*  
13....250. *a*  
149: 5....112. 5. *c*  
150: 1, 2, 5, 6....311. 1. *a*  
6....243. 6. *e*
- PROVERBS.
- 1: 2-6....§ 311. 1. *a*  
3....279. *b*  
5....272. *a*  
10 ... 111. 2. *b*, 179. 3  
12....257. 4. *a*  
15....273. *c*  
19....285. 3. *a*  
23....97. 1. *a*  
22....60. 3. *c*, 111.  
2. *e*, 266. 2. *b*,  
269. 1. *a*  
28 ... 105. *c*  
2: 1 ff....245. 2  
3....305. *b*  
11....104. *b*  
3: 3....125. 1  
9, 10....275. 2. *b*  
10....285. 1  
11....257. 9. *a*  
12....43. *b*, 266. 2. *b*  
14....264. 2 (2) *c*  
17....261. 1  
25....272. *c*  
4: 1....248. 6. *d*  
4....275. 2. *d*  
5, 13, 27....273. *c*  
6....118. 3  
6, 8, 10....275. 2. *b*  
13....24. *b*, 106. *b*  
16....88  
25....151. 1  
5: 22....105. *c*, 297. *c*
- 6: 3 ... § 49  
8....266. 3. *a*, 269.  
2. *a*  
10....257. 2. *a*  
11....11. 1. *a*  
21....104. *a*  
24....257. 6. *c*  
27....118. 4  
27, 28....245. 2. *a*,  
309. 1  
7: 7....276. *g*  
13....141. 1  
25 ... 272. *c*  
8: 3....97. 1. *a*  
9....278. 1  
11....264. 1  
13....168. 2  
15....88  
17....53. 2. *a*, 111.  
2. *b*  
25....267. 1. *h*  
27, 29 ... 141. 3  
32....302. *b*  
9: 4....334. *b*, 312. 2. *a*  
5....275. 1. *c*  
6....275. 2. *d*, 286.  
1. *a* (4)  
9....275. 2. *c*  
11....245. 2. *c*  
12....306. *b*  
16....312. 2. *a*  
10: 1 ff....267. 3. *a*  
3....111. 1  
4....11. 1. *a*, 158.  
3, 288. 2. *e*  
11....252. 1  
22, 24 ... 297. *b*  
31....285. 1. *a*  
11: 2....276. *e*  
7....210. 3. *c*, 269.  
2. *a*  
14....250. *c*  
21....23. 1. *a*  
25....151. 5  
12: 6....279. *a*  
13....276. *d*  
14....300. *b*  
19....271. *a*  
25....199. *b*  
13: 1, 8....266. 3. *a*  
2....300. *b*  
4....297. *c*  
13....287. 5. *b*  
19....279. *a*  
23....158. 3  
21....287. 2. *a*  
14: 1....289. 2. *a*  
3....105. *d*  
6, 19....266. 3. *a*  
10....23. 1, 60. 4.  
*a*, 119. 1  
13....227. *c*  
14....302. *b*  
18....269. 1. *a*  
20....287. 5. *b*  
31....269. 2. *a*  
34....267. 3  
15: 1 ... 21. 1. *a*, 60.  
4. *a*  
9....112. 5. *c*  
16 ... 309. 1. *a*  
20....257. 2. *a*  
25....272. *a*, 275. 1. *b*  
16: 3....275. 2. *b*  
4....249. 2. *a*  
12-15....250. *c*  
16....278. 1, 298. 3. *a*  
33....284. *e*  
17: 1 ... 309. 1. *a*  
4....53. 2. *a*, 111.  
2. *c*, 140. 5
- 17: 5....§ 269. 2. *a*  
10....131. 1  
12....280. 3. *b*  
14....126. 1, 131. 3  
16 ... 261. 3. *b*, 309.  
1. *a*  
26....244, 244. *b*  
27....285. 3. *a*  
18: 5....241. *b*, 279. *d*  
22....308. *a*  
24....279. *c* (4)  
19: 6....248. 6. *e*  
7....19. 2. *b*, 217.  
1. *c*  
13....218. 1. *d*  
19....217. 1. *c*, 305. *b*  
24 ... 57. 1  
25....94. *d*, 245. 2. *d*  
20: 9....266. 2. *b*, 267.  
1. *c*  
13....275. 2. *d*  
14....309. 2. *a*  
16....111. 3. *a*  
25....279. *c* (4)  
26....276. *c*  
21: 7....269. 2. *a*  
8....56. 2  
9....279. *a*  
9, 19....244. *b*  
13....257. 9. *a*  
15 ... 279. *a*  
16....279. *b*  
22....63. 1. *a*, 266.  
3. *a*, 276. *a*  
23....278. 1  
22: 3....275. 2. *a*  
11....217. 1. *c*  
12....266. 3. *a*, 276. *a*  
15....262. 1. *a*  
17....267. 1. *e*  
19....297. *a*  
21....256. 2, 256.  
2. *a*  
24....60. 4. *a*  
27....245. 2. *b*  
28....270. 1. *a*  
29....308. *a*  
23: 1....160. 3  
12....245. 2  
15....297. *a*  
17....295. *a*  
22....308. *a*  
24....160. 2, 3  
27....209. 1. *c*  
35....256. 1. *a*, 283  
24: 2....92. *c*  
7....158. 3  
9....258. 1. *a*  
10 ... 308. *a*  
11....307. *b*  
14....97. 1. *b*, 149. 3  
16....225. *d*  
17....91. *b*, 232. 5.  
*a*, 272. *c*  
21....235  
23....94. *b*  
25....245. 3. *a*  
27....312. 2. *b*  
31....93. *a*, 239. 2.  
*d*, 285. 1  
32....267. 1. *b*  
25-29....311. 4  
25: 3....235  
3, 20, 25....311. 4  
6....126. 2  
7....60. 3. *b* (1),  
244. *b*  
9....176. 4  
11....10. *a*  
13....235  
16....308. *a*
- 25: 17....§ 127. 2  
19 ... 120  
20....286. 2. *b*  
24....279. *a*  
27....279. *a*  
26: 1 ... 252. 1. *f*  
7....141. 1, 174. 1  
13, 15....266. 3. *a*  
14....311. 4  
14, 20....267. 3. *a*  
17....302. *a*  
18....142. 6  
21....142. 6  
27: 2....272. *c*  
9....220. 2  
10....112. 3, 217. 1. *c*  
12 ... 266. 3. *a*  
15 ... 83. *c* (2)  
17....140. 1  
24 ... 296. 2. *a*, 298.  
2. *b*, 299. *c*  
25 ... 24. *b*, 218. 2. *a*  
28: 1....266. 3. *a*, 269.  
1. *a*, 289. 5. *a*  
6, 18 ... 205. 3  
10....297. *b*  
21....94. *b*, 244. *b*  
29: 6....140. 1  
9....311. 4. *a*  
9, 13 ... 266. 3. *a*  
30: 3....299  
4....65. *b*, 266. 1. *a*  
6....66. 1 (2) *a*,  
153. 2  
8....11. 1. *a*  
9....65. *a*  
17 ... 14. *a*, 24. *b*,  
57. 2 (3) *a*  
25....202. *e*  
31....230. 1. *a*  
31: 1....256. 1. *a*, 287.  
2. *a*  
3....201. *a*  
10-31 ... 6  
12....104. *i*
- ECCLESIASTES.
- 1: 2....§ 257. 2. *a*  
4....278. 1, 296. 2. *a*  
7....392. *a*  
8....245. 2. *a*  
9....248. 6. *e*, 265.  
3. *a* (3), 304. *b*  
11....297. *b*  
13....257. 6. *c*  
15....163. 4  
16....216. 1. *a*, 275.  
1. *a* (2)  
17 ... 3. 1. *a*  
18 ... 90  
2: 1, 11 ff....246. 1. *a*  
5....209. 1. *a*  
6 ... 285. 1. *a*  
7....256. 2. *a*, 284. *e*  
8....296. 3. *b*  
13 ... 57. 2 (3) *a*,  
232. 3. *b*, 248. 6  
14....297. *b*  
15....264. 2 (2) *a*,  
297. *a*  
19 ... 231. 4, 298. 2. *a*  
22 ... 74, 179. 1  
3: 2 ff....279. *b*  
4....279. *b*  
13....277. *a*  
14 ... 279. *c* (4),  
301. *c*  
15....279. *c* (4),  
304. *b*

- 3: 17... § 248. 6. *b*  
 18... 74. 139. 2  
 4: 1... 296. 3. *a*  
 1, 7... 280. 3. *a*  
 2... 280. 3. *b*  
 6... 256. 2. *a*  
 7... 283. 2. *a*  
 8... 235  
 9... 253. 1. *b*, 254.  
 4, 264. 1  
 10... 252. 1. *e*  
 12... 105. *a*  
 14... 53. 2. *a*, 111.  
 2. *c*  
 15... 267. 1. *b*  
 17... 279. *a*, *b*  
 5: 1... 252. 1. *f*  
 5... 113. 2  
 7... 38. 1. *a*, 203. 2  
 8... 112. 5. *c*  
 9... 301. *a*  
 12... 287. 5. *b*  
 14, 15... 269. 1  
 6: 4... 269. 1  
 5... 246. 2. *b*  
 6... 306. *b*, 307. *a*  
 12... 258. 3  
 7: 1... 245. 2. *a*, *b*  
 4... 311. 4  
 5... 244. *b*  
 7... 267. 3. *a*, 284.  
*b*, 289. 6. *a*  
 12, 19... 248. 6. *a*  
 16... 82. 5. *a*  
 22... 71. *a* (2)  
 24... 296. 3. 300. *a*  
 25... 287. 4, 311. 3  
 25... 91. *b*, 167. 2  
 8: 1... 179. 3, 232. 5.  
*a*, 267. 3. *a*  
 2... 311. 2  
 9... 240. 3  
 11... 289. 6. *a*  
 12... 167. 2  
 17... 229. 2. *a*  
 9: 1... 189. 2, 218. 1.  
*a*, 279. *c* (4)  
 4... 284. *d*, 304. *b*  
 5... 248. 6. *b*  
 11... 280. 3. *a*  
 12... 59. *a*, 93. *e*  
 14... 252. 1. *f*  
 18... 167. 2  
 10: 5... 166. 3  
 8... 267. 3. *a*  
 10... 121. 1, 245. 2. *a*  
 12... 262. 2. *a*  
 15... 289. 6. *a*, 300. *a*  
 16... 267. 4. *b*  
 16, 17... 248. 6. *d*  
 17... 219. 2. *c*, 300  
 11: 1... 245. 2  
 2... 267. 1. *e*  
 3... 179. 1  
 6... 75. 2  
 9... 311. 4  
 12: 1... 203. 2  
 4... 87  
 5... 11. 1. *a*, 122.  
 2, 140. 5, 259. *b*  
 6... 110. 1, 2, 275.  
 1. *b*  
 11... 19. 2. *c*, 65. *a*,  
 287. 5. *b*  
 13... 256. 2. *b*

CANTICLES.

- 1: 4... § 275. 1. *b*, 287.  
 1. *a*

- 1: 6... § 105. *c*, 141. 1,  
 209. 1. *a*, 297. *c*  
 7... 74. 211. 1. *a*  
 8... 264. 2 (2)  
 10... 176. 1  
 15... 264. 2 (2) *e*  
 2: 3... 253  
 5... 257. 7  
 7... 296. 3. *a*, 305. *a*  
 10... 220. 2. *b*  
 15... 60. 3. *b* (2),  
 119. 4, 262. 2. *a*  
 3: 5... 296. 3. *a*  
 7... 297. *c*  
 8... 300. *b*  
 11... 149. 3, 166. 3  
 4: 1... 257. 4  
 2... 219. 1. *b*  
 4... 254. 2. *a*, *d*  
 5... 218. 1. *c*  
 9... 104. *k*  
 5: 2... 23. 1, 57. 2 (3)  
*a*, 60. 4. *a*, 287.  
 4. *a*  
 3... 105. *d*, 265.  
 3. *a* (3)  
 4-7... 266. 1. *a*  
 5... 246. 1. *a*  
 9... 104. *k*  
 12... 27. 2 (3) *a*  
 6: 6... 219. 1. *b*  
 8... 309. 1. *b*  
 9... 105. *e*, 289. 6. *a*  
 11... 141. 1  
 7: 2... 266. 2. *b*  
 3... 220. 6. *b*, 259.  
 6. *a*  
 4... 218. 1. *c*  
 8... 212. *e*  
 9... 274. *a*  
 10... 257. 6. *c*  
 13... 141. 1  
 8: 2... 201. *b*  
 5... 104. *i*  
 6... 22. *a*, 218. 2. *a*  
 7... 245. 2. *a*, 307. *a*  
 8... 245. 3. *a*  
 11... 267. 1. *e*  
 13... 248. 6. *d*

ISAIAH.

- 1: 1... § 266. 1. *a*, 311.  
 1. *a*, 2. *a*  
 2... 266. 2. *a*, 275.  
 1. *a* (2) *c*  
 2, 4... 266. 1. *b*  
 3... 266. 3  
 5... 248. 6. *e*, 263.  
*a*, 309. 1. *b*  
 6... 158. 2, 250. *b*  
 9... 266. 1. 307. *a*  
 11... 266. 2. *a*, *b*  
 bis, 285. 1  
 12... 91. *b*, 266. 1.  
*a*, 279. *a*  
 13... 262. 1. *a*, 267.  
 1. *e*, 285. 3. *a*  
 14... 266. 2. *b* bis  
 15... 104. *b*, 119. 1.  
 267. 1. *a*, 282. *a*  
 16... 54. 4. *a*, 82.  
 5. *a*  
 17... 187. 2. *c*, 279. *b*  
 18... 248. 6. *f*, 307. *b*  
 20... 287. 5. *a*, 306. *b*  
 21... 33. 1, 61. 6. *a*  
 22, 267. 4. *a*,  
 286. 1. *c* (3)  
 23... 267. 4. *b*

- 1: 24... § 248. 5, 271. *a*  
 24-25... 275. 1  
 28... 257. 9. *b*  
 29... 245. 2. *b*, 294  
 29, 30... 267. 1. *a*  
 30... 257. 10  
 31... 60. 3. *b* (2)  
 2: 2... 277. *b*, 278. 4. *a*  
 3... 267. 1. *a*  
 4... 209. 1. *a*, 277. *a*  
 6... 266. 1. *b*  
 6, 8... 267. 4. *b*  
 6-9... 276. *a*  
 7, 8... 287. 5. *a*  
 9... 272. *c*, 276. *e*  
 11... 266. 4. *a*,  
 277. *b*  
 11, 17... 296. 3. *a*  
 20... 43. *c*, 209. 1.  
*a*, 259. 267. 1. *a*  
 22... 262. 1. *a*, 278. 1  
 3: 1... 262. 1. *a*, 278.  
 2, 296. 3. *b*  
 3... 257. 10  
 4... 267. 1. *a*  
 7... 278. 4. *a*  
 8... 94. *b*  
 8, 9, 12... 266. 2. *a*  
 13... 262. 1. *a*  
 14... 266. 1. *b*, 311.  
 4. *b*  
 15... 24. *a*, 75. 1,  
 267. 2. *a*  
 16... 174. 5, 211. 3.  
*a*, 267. 4. *b*, 281.  
 2. *a*  
 17... 3. 1. *a*  
 18... 267. 1. *a*  
 24... 53. 3. *a*  
 26... 283. *a*  
 4: 3... 248. 6. *e*  
 3, 4... 306. *b*  
 4... 266. 1, 266. 1.  
*d*, 306. *a*  
 5: 1... 257. 6. *b*  
 1, 5... 274  
 1, 6... 285. 3. *a*  
 4, 5... 279. *c* (4)  
 4, 24... 266. 1. *b*  
 5... 278. 2, 280. 1  
 6... 279. *b*, 285,  
 285. 1  
 7... 257. 6. *a*,  
 262. 1. *a*, 293. 3. *b*  
 8... 267. 4. *b*, 282.  
*a*, 294. *a*  
 9... 305. *a*  
 10... 22. *a*, 218. 2. *a*  
 11... 258. 1. *a*, 309.  
 1. *b*  
 12... 262. 2. *a*, 269.  
 1. *a*, 311. 1. *a*  
 13... 266. 4. *a*  
 14... 275. 1. *a* (4)  
 14-16... 276. *a*  
 17... 277. *b*  
 19... 97. 1, 97. 1. *a*,  
 267. 1. *e*, *f*, 275. 2  
 20... 10. *a*  
 23... 289. 2. *a*  
 24... 259. *a*  
 28... 24. *b*, 262. 1.  
*a*, 266. 2. *a*  
 29... 266. 2 (2) *c*  
 30... 266. 2. *b*, 269.  
 2. *a*  
 6: 1... 257. 6. *a*  
 2... 205. 5. *a*  
 2, 4... 267. 1. *b*  
 3... 275. 1. *a* (4),  
 296. 3. *c*

- 6: 3, 5, 13... § 262. 1. *a*  
 5... 257. 10, 266. 1.  
*b*, 4  
 6... 300. 1. *a*  
 7... 265. 2. *a*, 269.  
 1, 275. 2. *a*  
 8... 267. 1. *a*, 287.  
 4. *a*, 289. 3. *a*  
 9... 177. 4, 281. 2. *a*  
 10... 235. *d*, 245. 2.  
*c*, 273  
 11... 266. 1. *d* bis,  
 285. 3  
 12... 119. 1  
 13... 92. *d*, 257. 6. *a*  
 7: 2... 159. 1  
 4... 91. *b*  
 7... 266. 2. *a*  
 8... 279. *c* (4)  
 8, 18, 20... 267. 1. *a*  
 9... 306. *b*  
 11... 119. 3, 126.  
 1, 280. 2. *a*  
 13... 204. 2 (2) *b*  
 14... 168. 1, 246. 2.  
 15... 267. 1. *a*, 279.  
*b*, *c* (2)  
 17... 267. 1. *a*  
 19... 158. 4  
 23... 267. 1. *c*  
 24... 245. 2. *b*, 262.  
 2. *a*  
 25... 245. 2. *d*, 267.  
 4. *b*, 288. 2. *e*  
 8: 2... 22. *b*  
 4... 245. 2. *c*  
 6... 2-0. 3. *a*  
 8... 284. *e*  
 9... 275. 2. *d*, 296.  
 3. *a*  
 10... 275. 2. *b*, 285.  
 3. *a*  
 11... 104. *a*, 275. 1.  
*a* (4)  
 12... 267. 1. *e*, 300. *c*  
 13... 267. 1. *e*, 297. *b*  
 17... 100. 2. *a* (1)  
 19... 248. 6. *b*, 267.  
 1. *e*  
 23... 61. 6. *a*  
 9: 1... 258. 1. *a*  
 1-5... 264. 4. *a*  
 2... 245. 2. *b*, 258.  
 1. *a*  
 3... 24. *b*, 290. 5. *a*  
 4... 143. 1  
 5... 6... 276. *a*  
 6... 4. *a*  
 7... 275. 1. *a* (2)  
 7-13... 276. *a*  
 11, 16, 20... 296. 3. *a*  
 12... 249. 2. *b*  
 13... 250. *c*  
 17... 45. 2  
 10: 1... 209. 2. *a*, 250.  
 2... 282  
 4... 296. 3. *a*  
 5... 294. *a*  
 7... 252. 1. *f*, 305. *b*  
 9... 22. *b*, 298. 2  
 10... 261. 2 (2) *c*, *e*  
 12... 258. 3  
 13... 11. 1. *b*, 57. 2.  
 (3) *a*, 92. *b*, 176. 1,  
 232. 3. *b*  
 14... 218. 6. *f*  
 15... 299. *b*  
 16... 148. 4  
 17... 230. 5. *b*  
 22... 305. *b*, 307. *b*



- 10: 27... § 24. *b*  
28-32... 269. 2. *c*,  
311. 4. *c*  
30... 273. *a*, 285. 4. *a*  
31... 19. 1. *a*, 45. 2.
- 11: 2... 100. 2. *a* (2),  
158. 4, 258. 3. *b*  
8... 142. 6  
9... 269. 2. *a*, 286.  
2. *a*  
10... 262. 2. *a*  
12... 257. 2  
13... 257. 9. *b*  
14... 250. *b*  
15... 60. 3. *a*  
12: 2... 258. 3. *c*  
13: 3... 259. *b*  
6... 273. *a*  
8... 65. *b*  
9... 311. 3  
10... 269. 2. *d*  
16... 91. *c*  
18... 92. *e*  
19... 284. *g*  
20... 53. 3. *a*, 111. 2. *c*  
14: 6... 114, 257. 6. *c*,  
287. 2. *a*  
9... 289. 6. *a*  
11... 151. 5, 289. 5.  
*a*, 6. *a*  
13, 14, 16... 275. 1. *b*  
16... 252. 1. *d*  
19... 95. *a*, 258. 1. *a*  
21... 299  
23... 57. 2 (2) *a*,  
94. *b*, 163. 2  
24... 305. *a*  
25... 21. *b*  
27... 263. *b*  
31... 119. 4  
15: 5... 163. 2  
7... 302. *a*  
8... 288. 3. *a*  
16: 8... 293  
9... 56. 3. *a*, 170.  
*a*, 176. 4  
10... 8. 1. *b* (2m.),  
163. 4  
12... 266. 1. *d*, 277. *b*  
17: 1... 279. *c* (4)  
6... 255. 4. *a*, 297.  
*c*, 311. 1. *a*  
8... 230. 3. *a*  
10... 257. 6. *a*  
11... 158. 2, 163. 2  
14... 139. 2  
18: 2... 139. 3  
4... 98. 1. *a*, 271. *a*  
5... 65. *a*, 269. 2. *a*  
19: 3... 141. 1  
4... 2-9. 3. *a*  
6... 21. *c*, 94. *a*,  
182. *a*  
7... 266. 4. *a*  
8... 259. *a*, 266. 2. *b*  
9... 201. *c*  
17... 11. 1. *a*, 198.  
*d*, 304  
21... 92. *c*  
22... 280. 2  
20: 1... 279. *b*  
4... 201. *c*  
21: 2... 284. *e*  
2-5... 311. 4. *c*  
3... 209. 1. *a*  
5... 280. 1  
9... 266. 4  
12... 112. 1, 174. 1,  
179. 3, 250, 275.  
1. *c*, 306. *b*  
14... 111. 2. *c*
- 22: 1... § 257. 6  
2... 257. 7, 284. *g*  
5... 163. 2  
7... 293. *a*  
10... 25  
11... 220. 7. *a*  
12... 248. 6. *d*  
13... 267. 1. *a*, 280. 1  
14... 305. *a*  
16... 294. *a*  
17... 163. 2, 287. 2. *a*  
18... 281. 1. *c*  
19... 45. 3, 111. 1  
21... 220. 3. *a*  
24... 257. 6. *c*  
23: 1... 215. 1. *a*  
1, 4... 273. *a*  
4... 299  
9... 257. 2  
11... 54. 3, 94. *b*,  
220. 6. *b*  
13... 252. 2. *a*  
17, 18... 219. 1. *b*  
18... 113. 1  
24: 1, 3, 4... 296. 3. *b*  
2... 167. 2, 248. 6.  
*f*, 249. 2. *a*  
3... 140. 3, 4  
10... 248. 6. *e*  
12... 287. 5. *a*  
19... 139. 2, 281. 1. *b*  
20... 82. 1. *a* (1)  
25: 1... 104. *h*  
2... 279. *c* (4)  
6... 211. 1. *a*  
10... 161. 2  
11... 119. 1  
26: 5... 105. *a*, *b*  
9... 269. 1, 285. 4. *a*  
10... 269. 2. *a*, 308. *a*  
11... 257. 9. *a*  
16... 86. *b* (3 pl.)  
19... 220. 2. *b*, 235. *d*  
20... 174. 3  
27: 1, 5... 296. 3. *a*  
3... 16. 3. *b*, 105. *d*  
4... 19. 2. *c*, 127. 3  
6... 272. *a*  
8... 24. *a*  
11... 88 (3 f. pl.)  
12... 224. 1. *a*  
28: 1... 256. 3. *b*  
1, 3, 4... 296. 3. *a*  
2... 266. 4. *a*  
3... 88 (3 f. pl.),  
91. *c*, 289. 5. *a*  
4... 245. 2. *a*, 267.  
1. *h*  
6... 60. 3. *a*  
7... 248. 6  
9... 258. 1. *a*  
10, 13... 296. 2  
12... 86. *b* (3 pl.)  
16... 151. 5, 294. *a*  
19... 296. 1  
21... 2-2. 1. *a*  
25... 306. *a*  
27... 113. 1  
28... 281. 1. *b*, 299. *c*  
29: 1... 131. 2, 258. 2.  
*a*, 302. *a*  
2, 6... 296. 3. *b*  
7... 167. 3  
9... 142. 6, 281. 1. *c*  
11... 300. *c*  
11, 12... 245. 2. *c*  
12... 301. *b*  
13... 279. *d*  
11... 90, 294. *a*  
16... 298. 2. *b*  
21... 86. *b* (3 pl.)
- 29: 22... § 158. 1, 300. *a*  
30: 2... 159. 1  
5... 153. 3  
6... 302. *a*  
8... 105. *a*, 275.  
2. *c*  
11... 79. 3. *a*, 233. *a*  
12... 19. 2. *a*, 119.  
3, 282. *a*  
14... 280. 2  
18... 106. *a*, 119.  
1, 139. 2  
19... 104. *b*, 106.  
*a*, 141. 3  
21... 182. *a*, 261. 1  
23... 257. 9, 287. 3  
28... 162. 4  
29... 96. *b*  
31: 1... 282. *a*  
4... 22. *a*, 43, 248,  
267. 4. *b*  
5... 280. 2. *a*  
6... 300. *c*  
7... 294. *a*  
8... 299. *b*  
32: 1... 88, 284. *d*  
2... 311. 3  
9... 248. 6. *d*  
11... 289. 1. *a*, 6. *a*  
13... 256. 3. *b*  
14... 266. 4. *a*  
17... 279. *a*  
33: 1... 21. *b*, 87, 131.  
2, 141. 3, 261. 3. *a*  
6... 258. 2  
7... 311. 3  
9... 82. 1. *a* (1),  
289. 6. *a*  
10... 82. 5. *a*, 267.  
1. *e*  
12... 24. *c*, 150. 1  
15... 285. 2  
20... 294. *a*  
21... 56. 1  
24... 257. 10  
34: 4... 140. 2, 248. 6. *f*  
6... 96. *a*  
11... 21. 1, 230. 4. *b*  
13... 289. 2. *a*  
16... 104. *g*  
17... 104. 2, 289. 6. *a*  
35: 1... 55. 1, 88 (pl.),  
160. 2, 272. *a*,  
286. 1. *d*  
2... 258. 2  
4... 126. 1  
7... 289. 4. *a*  
36: 2... 257. 6. *c*  
6... 245. 2. *a*  
8... 249. 3. *b*, 271  
9... 253. 1. *a*  
15... 272. *c*, 284. *e*  
19... 258. 3. *b*  
37: 3... 261. 3. *b*  
6... 287. 3. *a*  
13... 258. 3. *b*  
16... 246. 1. *a*, 2  
22... 250. *b*, 257. 3. *a*  
23... 284. *c*  
26... 275. 2. *c*, 279.  
*c* (4), 287. 3. *a*  
30... 273. *a*, 275.  
2. *d*, 280. 4  
32... 257. 9. *a*  
38... 309. 3  
38: 3... 274. *b*  
5... 90, 294. *a*  
10... 216. 1. *a*, 271  
12, 13... 245. 1. *a*  
14... 19. 2. *a*  
16... 259. *a*  
18... 299
- 38: 20... § 279. *c* (4)  
21... 267. 1. *e*  
39: 3... 266. 2. *d*  
40: 1... 266. 2. *a*, 267. 2  
7... 22. *b*, 35. 1  
12... 217. 1. *c*, 275.  
1. *a* (1)  
12-14... 266. 1. *a*  
14... 245. 1. *a*, 276. *e*  
17... 264. 2 (2) *c*  
20... 285. 4. *a*  
21... 266. 2. *b*, 267. 2  
24... 92. *b*, 299  
25... 250. *a*  
27... 266. 2. *d*, 275  
1. *b*  
30... 148. 4  
31... 248. 6  
41: 2... 287. 3. *a*  
4... 246. 2. *b*, 275.  
1. *a* (2)  
7... 40, 267. 1. *f*,  
284. *b*  
8... 300  
9... 302. *c*  
10... 272. *c*  
11... 275. 1. *b*  
14... 257. 3  
15... 275. 2. *b*, 287.  
3. *a*  
17... 24. *c*  
20... 275. 1. *b*  
22... 275. 2. *c*  
23... 174. 3  
23, 24... 97. 2. *a*  
24... 264. 2. (2) *c*,  
202. *b*  
42: 1... 302. *c*  
4... 140. 1, 267. 1. *c*  
5... 126. 1, 230. 7.  
*a*, 311. 3  
6... 94. *c*  
6, 21... 275. 1. *b*  
11... 158. 1  
14... 267. 1. *b*, 275.  
1. *b*  
16... 302. *a*  
17... 285. 3. *a*  
18... 248. 6. *d*  
19... 305. *b*  
21... 283  
22... 65. *a*, 257. 10. *b*  
24... 279. *b*, 303. *a*  
25... 287. 4  
43: 5... 105. *b*  
7... 248. 6. *e*  
8... 94. *d*, 309. 1. *a*  
9... 91. *d*  
10... 246. 2. *b*  
11... 297. *a*  
12... 275. 1. *a* (2)  
14... 277. *b*, 302. *a*  
17... 269. 2. *a*  
23... 112. 3  
25... 246. 2  
26... 106. *b*  
41: 2... 105. *b*  
7... 112. 5. *c*  
7, 17... 275. 1. *b*  
8... 148. 3, 275.  
1. *a* (2)  
11... 275. 1. *b*  
13... 19. 2. *a*, 60.  
3. *b* (2), 120. 1,  
269. 2. *b*  
14... 279. *c* (4)  
14, 16, 17... 269. 2. *c*  
15... 249. 2. *a*  
16... 141. 2  
17... 13. *a*  
18... 158. 2, 269. 1. *a*



- 44: 21 ... § 102. 2  
22 ... 35. 2  
24, 25 ... 294. *a*  
27 ... 111. 3. *a*  
28 ... 311. 2  
45: 1 ... 139. 2  
2 ... 151. 1  
3 ... 252. 1. *d*  
10 ... 88 (2f.)  
11 ... 118. 3, 287. 2. *a*  
22 ... 275. 2. *d*  
23 ... 246. 2. *b*  
46: 10 ... 250. *b*  
12 ... 252. 1. *c*  
47: 1 ... 257. 3. *a*, 273  
1, 5 ... § 35. 2. *a*,  
283. *b*  
2 ... 89 (f. s.), 111.  
3. *a*  
8 ... 261. 3. *a*  
10 ... 102. 3, 104. *c*  
11 ... 289. 6. *a*  
12 ... 273. *a*, 301. *b*  
13 ... 219. 2. *a*  
14 ... 104. *i*  
48: 1 ... 294. *a*, 301. *a*  
3 ... 263. 2. *b*  
7 ... 104. *g*  
8 ... 87  
9, 11 ... 295. *a*  
11 ... 89. 1. *a*  
13 ... 262. 1. *a*  
14 ... 302. *b*  
18 ... 266. 1. *f*  
21 ... 302. *a*  
22 ... 296. 3. *a*  
49: 3, 23 ... 300. *b*  
6 ... 264. 2 (2) *b*,  
266. 2. *b*, 275. 2.  
*a*, 311. 3  
7 ... 35. 1. *a*  
8 ... 303. 1. *a*, 257.  
6. *a*  
15 ... 246. 1. *a*, 267.  
1. *e*  
18 ... 65. *b*, 305. *a*  
26 ... 112. 3, 287. 1  
50: 2 ... 272. *a*, 281. 1.  
*a* (3)  
8 ... 304. *b*  
51: 2 ... 267. 1. *f*, 5. *a*  
8 ... 296. 2. *a*  
12 ... 246. 2, 276. *c*  
14 ... 126. 1  
15 ... 126. 1, 276. *e*  
20 ... 57. 2 (3) *a*  
21 ... 278. 2  
52: 1 ... 283  
5 ... 96. *a*, *b*, 122.  
2, 131. 6, 151. 2  
7 ... 176. 1  
11 ... 140. 4  
14 ... 60. 3. *b* (2)  
53: 2 ... 111. 1, 267. 1. *f*  
3 ... 94. *e*  
3, 4 ... 258. 3. *c*  
4 ... 246. 1. *a*, 257.  
9, 265. 4  
4-10 ... 256. 4. *a*  
5 ... 143. 1, 245. 3. *a*  
7 ... 296. 3. *a*  
9 ... 245. 2. *c*  
10 ... 177. 1, 267. 1.  
*c*, 306. *b*  
11 ... 252. 1. *a*, 286.  
2. *a*  
54: 1 ... 209. 1. *a*, 248.  
6. *d*, 294. *a*  
5 ... 203. 2  
6 ... 104. *c*  
9 ... 125. 2  
54: 10 ... § 240  
12 ... 22. *b*  
17 ... 299. *c*  
55: 2 ... 299. *b*  
3 ... 271. *a*, 275. 2. *c*  
4 ... 258. 3. *c*  
5 ... 104. *b*  
7 ... 272. *a*  
9 ... 266. 2. *b*  
10 ... 267. 4. *b*  
11 ... 287. 3  
56: 3 ... 105. *a*, 248. 6. *c*  
6 ... 279. *b*  
7 ... 257. 9. *a*  
10 ... 258. 1. *a*  
12 ... 166. 5  
57: 2 ... 285. 2  
3 ... 302. *b*  
5 ... 140. 2  
6 ... 24. *b*, 218. 2. *a*  
8 ... 88 (2 f.), 289.  
6. *a*  
11 ... 311. 2  
13 ... 119. 3  
15 ... 257. 6. *b*  
17 ... 280. 2  
20 ... 279. *b*  
21 ... 296. 3. *a*  
58: 3 ... 24. *b*, 131. 2,  
218. 2. *a*  
5-7 ... 282. *a*  
6, 7 ... 280. 1  
9 ... 125. 2, 275. 2. *b*  
10 ... 218. 1. *b*  
12 ... 244. *a*  
13 ... 279. *b*  
59: 3 ... 63. *c* (2),  
122. 2  
4, 13 ... 280. 1  
5 ... 112. 3, 158. 4,  
198. *d*  
10 ... 191, 271  
12 ... 127. 2, 289. 1. *a*  
13 ... 92. *b*, *d*, 176. 1  
16 ... 104. *i*  
17 ... 174. 4  
60: 1 ... 159. 2, 273. *a*  
4 ... 83 (f. pl.)  
7 ... 105. *c*  
9 ... 104. *c*  
10 ... 105. *c*  
14 ... 257. 1. *a*  
61: 1 ... 43. *c*  
2 ... 257. 6. *a*  
7 ... 288. 3. *a*  
10 ... 272. *a*  
62: 2 ... 105. *d*  
3 ... 16. 1  
5 ... 105. *d*  
63: 3 ... 94. *a*, 119. 1,  
267. 5. *a*, 275. 2. *c*  
16 ... 105. *a*  
18 ... 225. *a*  
19 ... 86. *a*, 266. 1.  
*f*, 302. *b*, 307. *b*  
64: 2 ... 86. *a*  
3 ... 245. 2. *b*  
5 ... 132. 3  
6 ... 163. 3  
8 ... 94. *d*, 274  
10 ... 139. 1  
65: 1 ... 302. *b*  
5 ... 286. 1. *d*  
17 ... 235  
18 ... 273. *a*  
20 ... 167. 2  
24 ... 267. 104. *b*  
66: 3 ... 35. 1. *a*  
12 ... 143. 1  
13 ... 45. 5  
20 ... 39. 1. *a*  
JEREMIAH.  
1: 5 ... § 105. *d*  
6, 7 ... 246. 1. *a*,  
262. 1. *a*  
11 ... 278. 2  
15 ... 237. 6. *c*  
18 ... 287. 3. *a*  
2: 2 ... 280. 4  
8, 11 ... 302. *b*  
11 ... 11. 1. *b*, 231. 3  
12 ... 111. 3. *a*  
16 ... 287. 2. *a*  
17 ... 278. 4. *a*, 279. *a*  
19 ... 105. *c*, 257. 9.  
*a*, 279. *a*  
20 ... 305. *b*  
21 ... 219. 1. *b*, 252.  
1. *b*  
24 ... 105. *c*  
27 ... 104. *k*, 250. *b*  
28 ... 262. 2. *a*  
32 ... 309. 1. *b*  
34 ... 104. *k*, 293  
36 ... 111. 2. *b*  
3: 1 ... 277. *a*, 281.  
1. *b*, 306. *b*  
3 ... 279. *b*  
5 ... 86. *b* (2 f.),  
131. 2, 289. 6. *a*  
6 ... 174. 3  
6, 7 ... 249. 1. *a*  
8 ... 60. 3. *b* (2),  
209. 1. *a*  
9 ... 275. 1. *a* (3)  
11 ... 209. 1. *a*  
12 ... 299. *c*  
22 ... 179. 3  
25 ... 22. *b*, 271. *a*  
4: 3 ... 160. 2  
7 ... 24. *b*, 220. 5. *a*  
11 ... 259. *a*  
13 ... 141. 1  
14 ... 289. 1. *a*  
19 ... 86. *b* (2 f.)  
19, 21 ... 271. *a*  
29 ... 248. 6. *e*  
30 ... 71. *a* (2)  
31 ... 158. 1. 2  
5: 1 ... 275. 1. *c*, 306. *b*  
6 ... 141. 1, 269. 1. *a*  
7 ... 75. 2, 125. 1,  
299. *b*  
13 ... 248. 6. *c*  
15 ... 302. *c*  
18 ... 287. 3. *a*  
22 ... 56. 1, 105. *b*, *c*  
26 ... 139. 2  
28 ... 285. 1. *a*, 299. *a*  
29 ... 311. 4  
31 ... 266. 1. *a*  
6: 2 ... 230. 2. *a*  
10 ... 275. 2. *b*  
19 ... 312. 2. *a*  
20 ... 252. 1. *c*  
27 ... 187. 2. *c*  
28 ... 257. 2. *a*  
29 ... 281. 2. *a*  
7: 4 ... 296. 3. *a*  
9 ... 280. 1  
10 ... 65. *a*  
13 ... 231. 2  
19 ... 246. 2. *b*  
23 ... 305. *b*  
25 ... 296. 1. *a*, 312.  
2. *b*  
27 ... 104. *b*  
29 ... 141. 1  
31 ... 245. 3. *b*  
8: 1 ... 258. 3. *b*, 312.  
2. *b*  
8: 3 ... § 287. 5. *b*, 289.  
5. *a*  
4 ... 245. 2. *b*  
5 ... 256. 3. *b*, 289.  
5. *c*  
6 ... 276. *a*  
11 ... 167. 3  
13 ... 281. 1. *b*, 302. *b*  
16 ... 253. 1. *a*  
19 ... 231. 3. *a*  
21 ... 266. 2. *b*  
22 ... 231. 2  
23 ... 275. 2. *c*  
9: 1 ... 275. 2. *c*  
2 ... 94. *c*, 287. 4  
3 ... 267. 4. *b*  
4 ... 279. *b*  
7 ... 245. 2. *b*  
9 ... 244. *a*  
11 ... 272. *b*  
14 ... 297. *c*  
17 ... 118. 4  
19 ... 219. 1. *b*  
23 ... 245. 2. *a*, 279.  
*a*, 280. 1  
24, 25 ... 288. 3. *a*  
10: 2 ... 88  
3 ... 246. 2. *a*, 297. *b*  
4 ... 267. 1. *f*, 311. 4  
5 ... 57. 2 (3) *a*,  
81. *b* (3pl.), 166. 3  
7 ... 245. 3. *b*  
10 ... 256. 3. *a*, 289.  
3. *a*  
13 ... 302. *a*  
17 ... 89 (f. s.)  
23 ... 312. 2. *a*  
25 ... 275. 1. *a* (2),  
281. 1. *c*  
11: 7 ... 280. 2  
15 ... 219. 1. *b*  
17 ... 279. *c* (2)  
21 ... 311. 4  
12: 4 ... 289. 1. *a*  
5 ... 94. *a*  
6 ... 297. *b*  
9 ... 230. 3  
10 ... 124. 2  
13 ... 294. *a*  
17 ... 92. *d*, 280. 2  
13: 4 ... 249. 3. *a*, 273. *c*  
5 ... 127. 1  
7 ... 266. 1. *c*, 269.  
2. *b*  
10 ... 252. 2. *a*, 272.  
*a*, 282. *a*, 289. 5.  
*a*, 312. 2. *a*  
11, 12 ... 267. 4. *b*  
12 ... 281. 1. *b*  
12, 13 ... 277. *b*  
13 ... 36. 1, 287. 1. *a*  
17 ... 105. *d*, 148. 2  
19 ... 174. 1, 289. 5. *c*  
21 ... 60. 3. *b* (1),  
86. *b* (2 f.)  
25 ... 60. 2. *a*  
14: 1 ... 300. *a*  
4 ... 309. 2. *a*  
5 ... 20. 3. *a*  
7 ... 306. *b*, 307. *b*  
15 ... 290. 1. *a*, 309. 1  
17 ... 257. 3. *a*, 287.  
5. *a*  
18 ... 306. *a*  
22 ... 246. 2  
15: 1 ... 307. *a*  
2 ... 301  
3 ... 119. 1  
10 ... 90. 3pl., 104. *k*  
15 ... 106. *b*, 275.  
1. *c*

- 15: 17... § 112. 5. *c*  
 16: 6, 7... 245. 2. *c*  
 8... 245. 2  
 16... 160. 1, 252. 1  
 17: 3... 220. 6. *b*  
 4... 86. *b* (2 m.),  
 112. 3  
 5... 302. *c*  
 5, 7... 206. 2. *b*  
 8... 271. *b*  
 10... 279. *c* (4),  
 311. 2  
 17... 174. 3, 245. 1. *a*  
 18... 94. *d*, 246. 1.  
*a*, 285. 3. *a*  
 18: 2, 3... 285. 2  
 4... 275. 1. *a* (4)  
 7, 9... 288. 2. *a*  
 7-10... 277. *a*  
 14... 298. 2  
 18... 271. *b*  
 23... 46. 174. 3,  
 177. 3  
 19: 1... 280. 4, 277. *d*  
 2... 3. 1. *a*  
 4... 297. *d*, 300. *c*  
 4, 5... 275. 1. *a* (2)  
 11... 167. 1, 245. 2. *b*  
 13... 258. 3. *b*, 280.  
 3. *a*  
 20: 4... 201. *c*  
 7... 286. 1. *d*  
 9... 277. *a*  
 10... 275. 2. *b*  
 14... 302. *a*  
 15... 281. 1. *a* (4)  
 21: 3... 209. 1. *a*  
 12... 112. 1, 174. 1,  
 179. 3, 250  
 14... 111. 2. *c*  
 22: 3... 187. 2. *c*  
 6... 13. *b*  
 7... 257. 2. *a*  
 10... 281. 2. *a*  
 12... 300. *c*  
 14... 163. 4, 201. *c*  
 15... 94. *a*  
 19... 280. 2. *a*  
 20... 19. 2. *e*, 235. *a*  
 23... 61. 6. *a*, 86.  
*b* (2 f.), 90 (2 f. s.),  
 140. 2  
 24... 22. *a*, 105. *b*,  
 267. 1. *d*, 307. *a*  
 26... 104. 1, 252. 1.  
*b*, 290. 2  
 29... 296. 3. *a*  
 23: 5... 245. 2. *a*  
 13... 131. 6  
 14... 279. *a*, *e*, 280.  
 1, 282. *a*  
 17... 281. 2. *a*  
 18... 275. 2. *c*  
 20... 285. 3. *a*  
 22... 257. 2. *a*, 287.  
 1, 306. *b*, 307. *a*  
 29... 257. 6. *c*  
 26... 258. 2. *a*, 259.  
*b*, 298. 1. *a*  
 29... 163. 2  
 33... 284. *c*, 312. 3. *a*  
 36... 289. 3. *a*  
 37... 104. *b*  
 39... 179. 3  
 24: 1... 279. *d*  
 2... 91. *c*, 253. 2.  
*a*, 257. 3. *a*, 262. 2. *a*  
 2, 8... 267. 1. *e*  
 25: 3... 94. *b*  
 14... 267. *a*  
 15... 256. 2. *a*, 259. *a*  
 25: 16... § 93. *a*  
 26... 249. 3. *b*, 259. *a*  
 27... 167. 3  
 29... 298. 3. *a*  
 31... 163. 5  
 36... 57. 2 (3) *a*,  
 225. *c*  
 26: 9... 167. 3  
 14... 273. *a*  
 15... 305. *b*  
 21... 44. *b*  
 27: 3... 252. 1. *c*  
 7... 297. *a*  
 18... 158. 2, 279. *e*  
 20... 13. *a*  
 28: 1... 255. 1. *a*  
 6... 267. 1. *e*  
 12... 279. *d*  
 16... 248. 3. *c*, 278.  
 2, 288. 2. *a*  
 29: 2... 258. 3. *b*, 279. *d*  
 8... 94. *c*, 112. 5. *c*  
 17... 267. 1. *e*  
 18... 288. 3. *a*  
 19... 284. 2. *a*  
 25... 219. 1. *b*  
 27... 24. *b*  
 30: 6... 309. 1. *b*  
 12... 245. 4. *a*  
 14... 285. 3. *a*  
 16... 129. 3  
 19... 290. 2  
 21... 298. 3. *a*  
 31: 2... 280. 2. *a*, 297. *c*  
 5... 245. 2. *a*  
 7... 288. 2. *e*  
 12... 87. 119. 3  
 18... 287. 4  
 20... 266. 2. *b*  
 21... 252. 2. *b*, 311.  
 4. *c*  
 29... 267. 3. *a*  
 32... 112. 3, 300.  
*b*, 311. 4  
 32, 33... 265. 3. *a* (3)  
 33... 16. 3. *b*, 165. *a*,  
 264. 2. *c*  
 38... 45  
 32: 1... 255. 1. *a*  
 4... 91. *b*, 131. 5  
 9... 281. 1. *a*  
 11... 288. 2. *e*  
 12... 249. 3. *b*  
 14... 252. 1. *c*  
 16... 279. *d*  
 19... 300. *b*  
 29... 266. 1. *a*  
 33... 92. *d*, 280. 2. *a*  
 35... 166. 2  
 37... 10. *a*  
 44... 280. 3  
 33: 8... 13. *a*  
 20... 256. 3. *a*  
 22... 257. 9. *b*  
 24... 45. 1  
 26... 11. 1. *b*  
 34: 1... 44. *a*, 258. 3  
 8... 279. *d*  
 9... 279. *a*  
 35: 8... 279. *e*, 297. *d*  
 14... 279. *b*  
 14, 16... 284. *e*  
 36: 8... 267. 4. *a*  
 16... 286. 3  
 23... 254. 1  
 27... 279. *d*  
 37: 4... 278. 1  
 8, 9... 249. 1. *a*  
 9... 281. 1. *a* (4)  
 10... 252. 1. *d*, 277.  
*a*, 307. *a*  
 37: 11... § 275. 1. *a* (3)  
 12... 113. 2  
 14... 278  
 15... 275. 1. *a* (1)  
 16... 211. 3. *a*  
 21... 280. 3. *a*  
 38: 4... 274. *a*, 284. *e*  
 5... 261. 3. *b*  
 6... 256. 3. *a*  
 9... 276. *e*, 284. *c*,  
 301. *b*  
 12... 56. 4  
 14... 255. 1. *a*  
 20... 275. 2. *c*  
 26... 279. *e*  
 28... 302. *a*  
 39: 1, 4... 290. 1. *a*  
 4... 276. *d*  
 12... 23. 1. *a*  
 18... 92. *d*  
 40: 1... 57. 2 (2) *a*,  
 279. *d*  
 2... 286. 2. *a*  
 3... 252. 2. *c*, 275.  
 2. *a*  
 4... 250. *d*  
 5... 311. 4. *b*  
 14... 287. 2. *a*  
 16... 272. *c*  
 41: 3... 297. *c*  
 5, 6... 309. 2  
 6... 281. 2. *b*  
 8... 256. 2. *a*  
 16... 290. 1. *a*  
 42: 2... 177. 2, 252. 1. *f*  
 5... 300. *c*  
 6... 46. 71. *a* (1)  
 10... 53. 2. *b*, 149. 2  
 43: 2... 290. 1. *a*  
 5... 272. *a*  
 2... 262. 1. *a*  
 44: 7... 250. *c*  
 9... 289. 2. *a*, 296.  
 3. *a*  
 14... 285. 2, 311. 2  
 15... 262. 1. *a*  
 17... 266. 1. *a*, 279.  
*c* (2)  
 18... 285. 1, 302. *a*  
 19... 94. *b*, 104. *e*,  
 280. 3  
 23... 168. 1  
 25... 162. 4, 290. 1. *a*  
 46: 1... 300. *a*  
 2... 255. 1. *a*  
 6... 272. *c*  
 7... 298. 3. *a*  
 7, 8... 122. 2  
 8... 96. *a*, 111. 2. *d*  
 11... 86. *b* (2 f.)  
 20... 43. *c*  
 28... 287. 3. *a*  
 47: 1... 300. *a*  
 48: 2... 279. *c* (4)  
 9... 281. 1. *b*  
 11... 161. 1  
 15... 289. 5. *c*  
 19... 296. 3. *b*  
 27... 298. 2. *b*  
 32... 249. 3. *b*  
 26... 258. 2. *a*, 289.  
 5. *a*, 302. *a*  
 41... 289. 2. *a*  
 44... 297. *c*  
 49: 3... 54. 4. *a*, 82. 5. *a*  
 8... 95. *d*, 275. 1. *c*  
 10... 167. 1, 264. 4  
 11... 88 (3 f. pl.), 98.  
 1, 273. *a*  
 12... 246. 2  
 17... 289. 5. *c*  
 49: 18... § 45. 4, 65. *b*  
 20... 140. 5  
 24... 104. 1, 289. 4.  
*a*, 290. 1. *a*  
 28... 141. 1  
 31... 202. *c*  
 34... 300. *a*  
 36... 248. 6. *f*  
 37... 84. *b* (2 m.),  
 112. 3. 5. *c*, 139. 3  
 50: 3... 158. 2  
 4... 281. 2. *a*  
 5... 71. *a* (3), 91. *d*  
 6... 289. 5. *a*  
 11... 198. *d*  
 20... 167. 2, 284. *e*  
 23... 91. *a*  
 25... 261. 2  
 27... 111. 3. *a*  
 34... 94. *b*, 114,  
 160. 3  
 39... 239. *c*  
 41... 105. *b*  
 51: 3... 202. *b*  
 9... 167. 2, 3  
 13... 90 (2 f. s.)  
 14... 305. *b*, 307. *b*  
 23... 245. 2. *b*  
 27, 28... 275. 1. *c*  
 33... 91. *b*, 245. 2. *b*  
 34... 167. 2  
 46... 289. 6. *a*, 296.  
 2. *a*  
 48... 289. 1. *a*  
 50... 153. 1  
 58... 24. *c*, 150. 1  
 59... 255. 1. *a*  
 52: 7... 269. 2. *b*  
 13... 257. 6. *c*  
 14... 295  
 20... 253. 1. *a*, 297. *c*  
 29, 30... 254. 2. *b*  
 30... 243. 6. *e*

## LAMENTATIONS.

- 1... § 6  
 1: 1... 33. 1, 61. 6.  
*a*, 222  
 4... 150. 1, 201. *a*  
 8... 59. *a*, 141. 3  
 9... 288. 2. *e*  
 12... 143. 1  
 14... 302. *b*  
 16... 209. 1. *a*, 211.  
 1. *a*, 285. 1, 296.  
 3. *a*  
 17... 286. 2. *b*  
 19... 267. 1. *f*  
 20... 160. 3. *b* (2),  
 92. *a*  
 2... 6  
 2: 8... 126. 1  
 11... 92. *a*, 113. 1,  
 2, 115  
 13... 257. 3. *a*  
 15... 16. 74. *a*  
 18... 258. 1. *a*  
 3... 6  
 3: 7... 267. 1. *e*  
 8... 269. 2. *a*  
 12... 198. *d*  
 14... 201. *b*  
 22... 54. 3, 218. 2. *a*  
 31... 299. *c*  
 32... 305. *b*  
 33... 152. 2  
 42... 71. *a* (1)  
 45... 279. *b*  
 48... 148. 2

- 3: 50... § 272. *b*  
52... 252. 1. *f*  
53... 53. 3. *a*, 152. 2  
56-61... 266. 1. *f*  
57... 312. *a*  
58... 160. 1  
61-63... 3. 1. *a*  
4: ..... 6  
4: 1... 96. *b*, 179. 3  
3... 43. *c*  
5... 286. 2. *a*  
9... 39. 3. *a*  
14... 83. *c* (2), 122.  
2, 283  
17... 237. 2, 256. 2  
5: 5... 162. 5  
6... 288. 2. *b*  
22... 281. 1. *a* (1),  
305. *b*
- EZEKIEL.
- 1: 4... § 53. 2. *a*  
6... 205. 5. *a*  
11... 219. 2. *c*  
14... 181. 1. *a*, 280.  
3. *b*  
16... 267. 1. *f*  
2: 5... 306. *c*  
10... 53. 2. *a*, 3. *a*  
3: 3... 272. *a*  
6... 305. *a*, 308  
7... 257. 10  
15... 139. 3  
17... 277. *b*  
20... 88 (f. pl.)  
21... 297. *c*  
4: 3... 54. 1, 287. 3. *a*  
9... 201. *a*  
12... 159. 3  
5: 7... 220. 3. *a*  
12... 219. 1. *b*  
13... 121. 3, 131. 6  
16... 119. 1  
6: 3... 210. 3. *c*  
6... 148. 4  
7... 250. *c*  
8... 175. 2  
9... 24. *c*  
11... 98. 2, 259. *a*  
14... 296. 3. *b*  
7: 14... 248. 6. *c*  
17... 205. 5. *a*, 285. 1  
24... 141. 1, 218. 2. *a*  
25... 198. *c*  
27... 118. 4  
8: 2... 65. 2 (2) *b*  
3... 167. 3  
6... 75. 1, 119. 3  
16... 90 (2 m. pl.)  
17... 264. 2 (2) *b*  
9: 2... 252. 1. *c*, 259. *b*  
5, 7... 275. 1. *c*  
7... 275. 1. *a* (1),  
287. 1. *a*  
8... 120. 2  
11... 257. 9. *b*, 259. *b*  
10: 3... 258. 1. *a*  
9... 253. 1. *a*  
17... 159. 1  
11: 3... 244. *b*  
6... 11. 1. *a*, 250. *c*  
7... 280. 3. *a*  
8-10... 277. *a*  
11... 299. *a*  
12... 300. *b*  
13... 287. 3. *a*  
21... 302. *b*  
12: 23... 245. 2. *b*  
25... 245. 2. *a*, 300. *a*
- 12: 25, 28... § 245. 3. *b*  
13: 2... 209. 1. *b*, 258. 1  
3... 279. *c*, 302. *b*  
4... 248. 6. *f*, 266.  
2. *b*  
4-7... 294. *a*  
8... 282. *a*  
10... 287. 3. *a*  
10, 15, 16... 261. 3. *b*  
11... 71. *a* (2)  
11, 12... 269. 2. *c*  
11, 13... 311. 4. *b*  
11, 19... 257. 9. *b*  
13-15... 277. *b*  
17... 219. 1. *b*  
18... 201. *c*  
19... 159. 3  
20... 24. *b*, 71. *a*  
(2), 219. 2. *c*  
22... 279. *c*, 287. 3.  
*a*, 302. *c*  
14: 1... 289. 1. *a*  
3... 53. 1. *a*, 91.  
*b*, *c*, 119. 1, 281.  
1. *a* (3)  
4... 296. 1. *a*  
5... 256. 2. *b*  
7... 275. 2. *c*  
8... 141. 3  
9... 277. *b*  
11... 267. 1. *f*  
13... 279. *c* (2)  
13-15... 277. *a*  
15, 17... 308. *a*  
16, 18, 30... 305. *a*  
18... 305. *b*  
22... 281. *d*, 289. 5.  
*a*, 296. 3. *a*  
15: 3... 245. 2. *c*  
5... 104. *i*  
6, 7... 277. *b*  
16: 4... 23. 1. *a*, 60.  
4. *a*, 93. *a*, 95. *c*,  
121. 1, 126. 1,  
127. 1, 151. 5,  
220. 6. *b*, 281. 1.  
*a* (1), *b*, 284. *e*  
5... 87, 95. *a*, 111.  
3. *a*, 151. 5  
6... 113. 4, 296. 3. *a*  
7... 257. 2. *a*  
8, 10... 99. 2. *b*  
15... 276. *g*  
16... 267. 1. *e*  
19, 58... 104. *k*  
22... 86. *b* (2 f.)  
27... 256. 3. *a*  
28... 127. 1, 279. *e*  
31... 175. 2, 282. *a*  
32... 284. *b*  
33... 60. 3. *b* (2),  
120. 1, 246. 1. *a*  
34... 14. *a*, 93. *b*  
36... 91. *b*  
50... 128  
52... 92. *d*, 219. 2. *a*  
53... 219. 1. *b*  
57... 158. 3  
59... 86. *b* (1 c.)  
17: 2... 275. 1. *c*  
3... 246. 1. *a*  
5... 132. 2  
8... 24. *a*  
9... 168. 2, 193.  
4, 218. 2. *a*  
12... 285. 2  
14... 279. *c* (1), *c*  
15... 65. *b*, 249. 3.  
*b*, 298. 1. *a*  
15, 18... 279. *c* (2)  
16... 305. *a*
- 17: 19... § 312. 2. *a*  
19, 20... 277. *b*  
21... 284. *d*  
22... 246. 1. *a*, 311.  
4. *b*  
23... 88 (f. pl.),  
257. 6. *a*, 289. 5. *a*  
18: 2... 267. 3. *a*  
3... 244. *b*, 285. 3. *a*  
4... 246. 2. *a*  
6, 9... 269. 1. *a*  
7... 256. 3. *a*, 287.  
3. *a*  
10... 217. *b*, 253. 1. *c*  
22... 239. *c*  
26... 240. 5. *b*  
27... 276. *c*  
28... 276. *d*  
32... 245. 2. *a*, 311. 4  
19: 2... 198. *d*  
20: 9... 140. 4  
16... 284. *d*  
17... 287. 3. *a*  
21... 65. *b*  
26... 267. 1. *f*  
27... 119. 3  
36... 91. *c*  
37... 53. 2. *a*  
21: 5... 285. 3. *a*  
15... 179. 1  
15, 16... 24. *c*, 93. *e*  
18... 121. 1  
19... 252. 1. *c*, 255.  
4. *b*  
21... 182. *a*  
26... 28... 87  
29... 91. *b*, 106. *a*,  
126. 1  
31... 94. *b*, 198. *c*,  
280. 1. *a*  
32... 296. 3. *c*  
33... 111. 2. *c*  
34... 87  
22: 4... 289. 6. *a*  
18... 256. 3  
20... 131. 2  
29... 285. 3. *a*  
23: 5... 111. 1  
14... 257. 6. *c*  
16, 20... 97. 1. *a*  
19... 177. 3  
23... 301  
42... 21. 1  
48... 83. *c* (2), 152. 3  
49... 16. 1, 167. 2,  
219. 1. *b*  
24: 10... 199. *b*  
11... 140. 1  
12... 174. 1  
26... 128, 191. *b*  
25: 6... 57. 2 (3) *a*,  
106. *a*, 125. 2,  
250. *b*  
13... 223. 1. *b*  
15... 57. 2 (3) *a*,  
282. *a*  
26: 2... 140. 2, 245. 1.  
*a*, 271. *c*  
3... 286. 2. *a*  
7... 257. 2. *a*  
9... 19. 2. *d*, 220.  
5. *a*  
10... 258. 2  
15... 113. 1, 2  
17... 248. 6. *c*  
18... 112. 5. *c*  
21... 163. 3. *b*, 235. *a*  
27: 3... 90 (2 f. s.)  
8... 158. 3  
9... 218. 1. *a*  
12... 22. *a*
- 27: 15... § 13. *a*  
17... 235. *d*  
19... 21. *c*, 93. *b*  
23... 51. 2  
26... 104. *a*, 158. 3  
31... 11. 1. *a*, 198. *d*  
34... 278. 4. *a*  
35... 285. 3. *a*  
36... 262. 2. *a*  
28: 8... 86. *b* (2 m.)  
9... 231. 4  
13... 19. 2. *c*, 163. 4  
14... 71. *a* (2), 258.  
3. *a*  
15... 61. 6. *a*, 104. *b*  
16... 53. 2. *a*, 111.  
2. *c*, 167. 3  
17... 170. *a*, 174. 2  
18... 104. *i*, 186. *b*,  
218. 1. *d*  
23... 92. *a*  
24... 130. 3  
24, 26... 158. 3  
29: 3... 102. 1. *a*  
15... 108. 5  
18... 95. *a*  
30: 16... 257. 6. *c*  
25... 112. 3  
31: 2, 8, 18... 266. 2. *b*  
3... 140. 5  
5... 11. 1. *a*, 86. *b*  
8... 11. 1. *a*, 201  
15... 93. *c*  
15-18... 266. 4. *a*  
16... 258. 3. *c*  
32: 16... 88 (f. pl.)  
18... 11. 1. *b*  
19... 95. *a*, *d*  
20... 89 (f. s., m.  
pl.)  
30... 233. *a*  
32... 95. *a*  
33: 2, 3... 277. *a*  
4... 245. 2. *a*, 276. *a*  
5... 301. *b*, 309. 2. *a*  
12... 168. 2  
13... 220. 5. *b*  
15... 269. 2. *a*  
29... 296. 3. *b*  
30... 53. 2. *b*, 224.  
1. *a* bis  
33... 312. 2. *b*  
34: 9... 248. 6. *d*  
12... 252. 1. *b*, 284. *g*  
14... 258. 3. *a*  
17... 71. *a* (2)  
31... 71. *a* (2)  
35: 6... 105. *d*  
8... 218. 1. *d*  
9... 148. 2  
10... 284. *d*  
11... 219. 2. *a*  
12... 63. 1. *a*, 86.  
*b* (3 pl.)  
36: 3... 139. 2, 141. 1  
5... 219. 1. *b*  
8... 220. 5. *c*  
11... 163. 5  
13... 71. *a* (2)  
27-31... 277. *a*  
28... 71. *a* (1)  
30... 267. 1. *f*  
35... 73. 2. *a*  
35, 38... 19. 2. *e*  
37: 2... 112. 3  
2, 7, 8, 10... 275.  
1. *a* (4)  
4, 9... 218. 6. *d*  
7... 68 (2 f. pl.)  
8... 261. 3. *b*  
9... 131. 3

- 37: 10... § 131. 6  
 11... 275. 1. *a* (2),  
     286. 1. *c*  
 17... 119. 1, 224. 1. *a*  
 28... 262. 1. *a*  
 8: 2... 258. 3. *b*  
     8... 163. 4  
     23... 96. *b*  
 39: 1... 258. 3. *b*  
     4... 257. 2. *a*  
     9... 250. *c*  
 15... 245. 2. *a*, 289.  
     2. *a*  
 26... 167. 3  
 27... 252. 1. *b*  
 40: 3... 168. 4  
     4... 65. *b*, 104. *b*  
     5... 296. 3. *a*  
     16... 219. 2. *c*  
     22... 253. 2. 3)  
     25... 232. 5. *a*  
     31... 252. 1. *c*  
     41... 296. 2. *a*  
     42... 312. 2. *a*  
     43... 19. 2. *c*  
 41: 4... 16. 3. *b*  
     7... 141. 1  
     9, 11... 162. 5  
     15... 219. 2. *c*  
     21... 257. 6. *c*  
     22... 262. 2, 288. 2. *c*  
     24... 255. 1. *b*  
     25... 19. 2. *b*  
 42: 5... 45. 1. 57. 2  
     (2) *a*, 111. 2. *b*  
 43: 7... 284. *d*  
     13... 199. *b*  
     18... 113. 1  
     20... 104. *j*  
     23... 279. *b*  
     24... 100. 2. *a* (2)  
     27... 179. 3  
 44: 3... 284. *d*  
     19... 296. 3. *a*  
 45: 1... 24. 2. *b*  
     10... 270. 1. *a*  
     13... 255. 3. *a*  
     15, 21... 218. 4  
     16... 249. 3. *b*, 256.  
     3. *a*  
 46: 13... 248. 4  
     14... 255. 3. *a*  
     17... 86. *b*  
     19... 249. 3. *b*  
     22... 95. *c*  
 47: 4... 256. 3  
     5... 267. 1. *c*  
     7... 102. 3. *a*  
     8... 166. 3  
     11... 11. 1. *a*, 201  
     15... 249. 3. *b*  
     16... 252. 1. *c*  
     22... 232. 5. *a*  
 48: 10... 39. 4. *a*  
     14... 245. 2. *b*  
     16... 46  
     18... 219. 1. *b*

## DANIEL.

- 1: 1... § 265. 3. *a* (6)  
 3... 311. 2. *a*  
 4... 258. 3. *c*  
 5... 267. 1. *f*  
 8... 119. 1  
 13... 174. 3  
 15... 289. 6. *a*  
 17... 253. 2. (2) *b*,  
     254. 1. *a*

- 1: 18... § 312. 2. *b*  
 20... 312. 2. *a*  
 2: 1... 99. 2. *a*, 119. 1  
 3: 3... 22. *b*  
 25... 94. *e*  
 5: 9... 205. 5. *c*  
 8: 1... 248. 6. *c*, 255.  
     2. *b*, 297. *a*  
     5... 261. 3. *b*  
     6... 248. 2  
     10... 311. 2  
     11... 95. *a*, 287. 5. *b*  
     12... 272. *b*  
     13... 98. 1. *a*, 250,  
     251. *a*, 252. 1. *b*,  
     255. 3, 311. 4  
     14... 311. 1. *a*  
     16... 73. 2. *a*, 232.  
     5. *a*  
     19... 301. 2  
     22... 88 (3. 1. pl.)  
     25... 257. 2. *a*  
 9: 1, 2... 255. 2. *b*  
     2... 160. 1  
     4... 259. *b*, 274. *b*,  
     294. *a*  
     5... 275. 1. *a* (2)  
     5, 11... 240. 3. *a*  
     6... 288. 3. *a*  
     11... 279. *e*  
     13... 284. *d*  
     16... 272. *a*  
     18... 16. 3. *b*  
     19... 119. 3, 125. 1,  
     273  
     21... 309. 3. *a*  
     23... 262. 2. *a* bis  
     24... 284. *e*  
     25... 97. 2, 226. 2,  
     272. *a*, 287. 5. *a*  
     26... 252. 1. *d*  
 10: 1... 160. 1  
     1, 4... 312. 2. *b*  
     3... 256. 2. *a*  
     11, 19... 262. 2. *a*  
     14... 179. 3, 301  
     16, 18... 241. *a*  
     17... 51. 2  
 11: 1... 279. *d*  
     4, 10... 272. *b*  
     5... 214. *a*  
     6... 11. 1. *b*, 249.  
     2. *b*  
     10... 281. 2. *a*  
     12... 19. 2. *b*  
     14... 131. 6  
     15... 312. 2. *a*  
     23... 96. *c*, 257. 2. *a*  
     29, 30... 277. *a*  
     30... 11. 1. *b*  
     31... 252. 1. *b*  
     34... 91. *b*  
     35... 94. *b*  
     36... 82. 5. *a*  
     38... 286. 2. *a*  
     40... 125. 1  
     44... 198. *d*  
 12: 2... 233. *a*  
     3... 295. *a*  
     6, 7... 259. *b*  
     13... 201. *a*

## HOSEA.

- 1: 2... § 258. 2, 302. *a*  
     6... 283  
 2: 4... 275. 2. *c*  
 14... 104. *q*  
 16... 220. 7. *a*

- 3: 2... § 24. *b*  
 4: 2... 280. 1  
     4... 35. 2. *a*, 272. *c*  
     6... 11. 1. *a*, 104.  
     *b*, 246. 1. *a*  
     11... 297. 3. *a*, 290.  
     1. *a*  
     12, 13... 267. 4. *b*  
     13... 118. 4  
     14... 246. 2. *b*  
     17... 281. 1. *a* (4)  
     18... 43. *c*, 92. *a*,  
     122. 1, 149. 3  
 5: 2... 87. 119. 3  
     8... 286. 2. *b*  
     11... 283  
     13... 219. 1. *a*, 236.  
     1. *a*  
 6: 1... 276. *q*  
     2... 174. 3, 311. 4  
     4... 283  
     9... 176. 3  
 7: 4... 100. *a*, 111. 3.  
     *a*, 160. 3, 198. *c*  
     5... 258. 1. *a*, 288.  
     2. *a*  
     6... 92. *a*, 263. *b*  
     12... 151. 1  
 8: 2... 60. 3. *a*, 289.  
     5. *c*  
     3... 105. *a*  
     4... 246. 1. *a*, 266.  
     2. *b*  
     6... 311. *c*  
     12... 83, 308. *b*  
     12, 13... 267. 5. *a*  
 9: 2... 119. 1  
     4... 210. 3. *c*  
     6... 258. 1. *a*  
     9... 283. *a*  
     10... 119. 3  
     12... 306. *b*, 307. *b*  
     13... 279. *c* (4)  
 10: 4... 285. 3. *a*  
     5... 286. 1. *c*  
     6... 256. 1. *a*, 284. *e*  
     10... 105. *d*  
     11... 61. 6. *a*  
     12... 160. 2  
     13... 61. 6. *a*  
     14... 11. 1. *a*, 158. 3  
     15... 266. 4. *a*  
 11: 2... 275. 2. *a*  
     3... 94. *a*, 132. 2  
     4... 57. 2. (2) *a*,  
     111. 2. *d*  
     7... 179. 3, 257. 9. *a*  
     7, 8... 56. 4  
     8... 298. 1. *a*  
 12: 1... 104. 1, 203. 2  
     3... 279. *c* (4)  
     4... 288. 2. *b*  
     5... 105. *b*  
     9... 215. 2. *b*, 236.  
     2. *b*  
     11... 246. 1. *a*  
     12... 298. 2. *b*  
     15... 288. 2. *e*  
 13: 2... 257. 2. *a*, 9. *b*  
     3... 92. *b*  
     11... 19. 2. *a*, 220.  
     5. *a*  
     15... 179. 3  
 14: 1... 88 (3 f. pl.),  
     211. 1. *a*, 249.  
     5. *c*  
     3... 259. *a*, 275.  
     2. *c*, 287. 4  
     5... 288. 2. *e*  
     6... 272. *a*  
     10... 272. *b*, 304. *a*

## JOEL.

- 1: 2... § 231. 4  
 7... 281. 1. *a* (4)  
 8... 257. 9. *b*  
 9... 266. 2. *b*  
 9, 13... 290. 2  
 11... 248. 6. *d*  
 12, 20... 266. 2. *b*  
 14... 311. 1. *a*  
 17... 24. *b*, 192. *a*  
 20... 289. 4. *a*  
 2: 1... 245. 1. *a*  
     3... 269. 1. *a*  
     5... 60. 3. *b* (1),  
     257. 9. *b*  
     6... 269. 2. *a*  
     20... 283. *a*  
     23... 276. *a*  
     23-27... 277. *b*  
     25... 240. 2, 283.  
     *a*, 269. *c*  
 4: 2... 312. 2. *b*  
     4... 262. 1. *a*  
     11... 91. *d*, 131. 1.  
     273. *a*  
     14... 296. 2. *a*  
     15... 266. 4. *a*  
     18... 285. 1

## AMOS.

- 1: 4... § 284. *f*  
 11... 104. *e*, 289. 5. *c*  
 13... 125. 2  
 2: 4... 119. 3  
 3: 5... 281. 1. *a* (2)  
 5, 6... 298. 2  
 11... 86. *a*, 140. 2  
 15... 158. 4  
 4: 2... 167. 2, 284. *e*  
     3... 86. *b* (2 pl.)  
     4... 255. 4. *a*, 283. *a*  
     5... 280. 3  
     7... 245. 3. *b*, 267.  
     4. *a*  
     8... 255. 4. *a*  
 5: 1... 287. 4  
     3... 260. 1  
     5... 281. 1. *a* (4)  
     6... 275. 2. *d*  
     7, 8... 282. *a*  
     11... 92. *b*, 163. 3  
     12... 257. 9. *b*  
     15... 139. 3, 275. 1. *c*  
     19... 248. 6. *f*, 277. *a*  
     21... 269. 1. *a*  
     21, 25... 24. *b*  
 6: 2... 54. 2, 245. 1.  
     *a*, 257. 1. *a*, 298. 2  
     8... 262. 1. *a*  
     8, 9... 277. *b*  
     9... 306. *b*  
     10... 245. 1, 279.  
     *c* (4)  
     12... 245. 2. *b*  
 7: 1... 201. *c*  
     4... 262. 1. *a*  
     7... 309. 1. *a*  
     17... 246. 1. *a*, 281.  
     1. *a* (5)  
 8: 4... 94. *b*, 232. 5. *a*  
     8... 53. 2. *a*, 3. *a*,  
     123  
 9: 1... 105. *a*, 125. 1,  
     245. 2. *a*  
     2-4... 267. 1. *d*,  
     306. *c*, 307. *a*  
     3... 277. *a*  
     5... 276. *e*

9: 8....§94. *b*, 281. 1.  
1. *b*  
9....245. 3. *a*

OBADIAH.

Ver. 3....§294. *a*  
3, 20....257. 2. *a*  
4....160. 3, 280.  
3. *a*, 307. *a*  
6....289. 5. *c*  
9....185. *a*  
11....19. 2. *a*, 45.  
2, 106. *a*  
13....105. *b*, 246. 1. *a*  
16....158. 4, 239. *b*,  
281. 1. *c*, 302. *b*

JONAH.

1: 5....§114, 266. 1.  
c, 276. *a*  
10, 16....285. 3. *a*  
11....267. 1. *f*, 281.  
2. *b*  
14....271. *b*, 274. *b*  
2: 1....125. 2  
4....276. *d*  
10....61. 6. *a*  
3: 3....257. 5, 264.  
2 (2) *d*  
4....309. 3. *a*  
4: 1, 6....285. 3. *a*  
2....274. *b*, 283. *a*  
5....267. 1. *f*  
6....286. 2. *a*  
11....22. *b*

MICAH.

1: 2....§256. 2. *b*,  
294. *a*  
7....92. *c*  
8....151. 2, 153. 1,  
271. *a*  
9....289. 1. *a*  
10....53. 3. *a*  
11-16....273  
14....256. 3. *a*  
15....166. 2  
16....89 (f. s., m.  
pl.), 266. 4. *a*  
2: 3....288. 2. *e*  
4....141. 2, 245.  
3. *a*, 269. 2. *a*  
6....245. 1. *a*, 289.  
6. *a*  
7....230. 4. *a*, 252.  
1. *d*  
8....88 (pl.), 257.  
9. *b*  
11....307. *a*  
12....92. *d*, 249. 2. *a*  
13....266. 4. *a*, 276. *a*  
3: 1....244. *b*  
4....272. *a*  
12....201. *a*, 248.  
5, 287. 5. *a*  
4: 6....153. 2  
8....111. 2. *b*, 258.  
1. *a*  
10....160. 2  
10, 13....159. 2  
12....248. 6. *b*

5: 1....§279. *b*  
2....266. 1  
7....275. 1. *a* (4),  
306  
8....272. *a*  
6: 6....267. 1. *e*  
8, 13....283. *a*  
10....57. 2 (1)  
12....266. 1. *a*  
13....139. 3  
13-15....246. 1. *a*  
7: 3....297. *b*  
13-15....264. 2 (2). (2) *c*  
10....35. 2, 174. 3,  
272. *a*  
11, 12....252. 2. *c*  
12....245. 2. *b*, 288.  
3. *a*  
16....250. *b*  
17....257. 9. *b*

NAHUM.

1: 3....§13. *a*, 174.  
3, 217. 1. *c*, 297. *b*  
4....152. 2, 276. *e*  
5....250. *a*, 258.  
1. *a*, 311. 4  
8....287. 2. *a*  
12....140. 2  
13....219. 1. *b*  
2: 1....289. 5. *c*  
4....219. 2. *c*  
6....285. 2  
8....245. 3. *a*  
9....89 (m. pl.),  
219. 1. *a*  
11....296. 3. *b*  
14....219. 2. *c*  
3: 5....114  
7....93. *a*, 289. 2. *a*  
8....148. 4, 300. *c*  
11....112. 3, 179. 1  
12....277. *a*, 306. *a*  
17....24. *b*, 143. 1,  
201. *c*, 296. 3. *b*

HABAKKUK.

1: 5....§281. 1. *c*  
6....302. *a*  
8....100. 2. *a* (2)  
bis  
10....199. *b*, 276. *c*  
11....73. 1, 252. 2. *a*  
12....104. *j*  
13....126. 1  
15....112. 2  
16....199. *b*  
17....279. *c* (4)  
2: 1, 2....276. *c*  
6....289. 2. *a*, 302. *b*  
7....163. 2  
8....293. *a*  
10....309. 1. *a*  
15....257. 9. *b*, 280.  
3. *a*, 294. *a*, 309. 2  
17....104. *g*, 141. 3  
19....257. 6. *c*, 287.  
5. *a*  
3: 2....275. 2. *a*  
3....250. *a*  
3ff....265. 3. *a* (4)  
3, 4, 12, 13....269.  
2. *a*

3: 3, 7, ff....§269. 2. *c*  
6....99. 2. *a*, 276. *f*  
8....256. 3. *a*  
9....281. 1. *c*  
10....219. 2. *c*, 269.  
2. *b*  
13....280. 2, 284. *g*  
14....267. 1. *b*  
15....285. 4. *a*, 288.  
3. *a*  
16....140. 1, 276. *e*  
19....47

ZEPHANIAH.

1: 2....§281. 1. *b*  
3....250. *a*  
15....296. 3. *b*  
17....100. 2. *a* (1)  
2: 1....281. 1. *c*  
2....267. 1. *h* bis  
4....126. 2  
9....219. 1. *c*  
12....246. 2  
13....272. *a*  
14....290. 4. *b*  
15....30. 4. *a*  
3: 7....283. 304  
9....288. 2. *e*  
11....125. 2  
14....89 (f. s.), 111.  
3. *a*  
18....150. 1  
19....200, 249. 3. *b*  
20....279. *d*

HAGGAI.

1: 1, 15....§255. 2. *b*  
4....231. 3, 252.  
1. *b*, 297. *a*  
2: 5....284. *d*  
11....287. 2. *a*  
15....267. 1. *h*  
17....284. *e*

ZECHARIAH.

1: 2....§285. 3. *a*  
3....277. *b*  
8....288. 2. *a*  
9....75. 1  
10....252. 1. *d*  
13....256. 2  
17....159. 3  
2: 5....309. 1. *a*  
8....73. 2. *a*, 288.  
2. *e*  
13-15....294. *a*  
3: 1....106. *a*  
4....280. 3. *a*  
7....94. *e*, 153. 1  
9....205. 5. *a*  
4: 2....296. 1  
5....261. 2  
7....249. 3. *b*, 252.  
1. *c*  
10....158. 2, 254. 4.  
*a*, 256. 2. *a*, 283  
14....239. *b*  
5: 4....158. 4  
11....162. 5  
6: 6....250. *a*  
7....96. *b*

6: 14....§289. 1. *a*  
7: 1....255. 2. *b*  
2....276. *d*  
3....280. 2  
5....102. 2, 104. *l*.  
255. 2. *b*, 280. 3.  
*a*, 281. 1. *a* (3),  
297. *a*  
7....295  
9....89 (m. pl.)  
10....300. *b*  
14....45. 5, 60. 3.  
*c*, 92. *e*  
8: 2....285. 3  
3....277. *b*  
6....298. 3. *a*  
14, 15....139. 1  
17....111. 2. *e*, 284.  
*d*, 300. *b*  
23....271  
9: 5....35. 2, 272. *a*,  
275. 2. *b*  
9....291. *a*  
11....297. *a*  
17....295. *a*  
10: 6....153. 3  
7....272. *a*  
11: 4....257. 6  
5....57. 2 (3) *a*,  
104. *g*, 111. 2. *c*,  
235. *c*, 289. 2. *a*  
7....224. 1. *a*  
8....119. 1  
10....140. 5  
13....254. 4. *a*, 257.  
2. *a*  
17....61. 6. *a*, 281.  
1. *a* (5)  
12: 4....248. 3. *a*  
7....267. 1. *f*  
10....280. 3. *a*, 300  
*a*, 301. *b*  
11....55. 2. *a*  
12-14....296. 3. *a*  
13: 1-6....277. *a*  
4....168. 2  
6....285. 3. *a*  
14: 2....45. 2, 91. *c*  
5....201. *c*  
10....158. 3, 255. 1. *a*  
12....289. 2. *a*

MALACHI.

1: 6....§248. 6. *d*,  
257. 9. *b*, 267.  
3. *a*  
7....106. *a*, 127.  
2, 309. 2  
7, 12....246. 2  
11....95. *a*, 245. 3. *a*  
13....24. *a*, 75. 1,  
298. 3. *a*  
14....54. 1, 207. *b*  
2: 7....245. 2. *c*  
13....280. 1. *a*, 287.  
3. *a*  
14....86. *b* (2 m.)  
15....245. 2. *d*, 298.  
3. *a*  
15, 16....277. *b*  
16....279. *b*  
3: 7....275. 2. *c*  
9....140. 2  
19....119. 1  
20....158. 2



# INDEX III

## HEBREW GRAMMATICAL TERMS.

- אָהוּי 13.  
 אוֹת גְּרוּמִית 7. 1.  
 אוֹתִיּוֹת 2.  
 אוֹתִיּוֹת הַשְּׁמוּשׁ 7. 3.  
 אוֹתִיּוֹת שְׂרָשִׁיּוֹת 7. 3.  
 אֵיתָן מִשָּׁה וְכָלֵב 7. 3.  
 אִמָּה 31.  
 אֲנִי שְׁלֹמֹה כּוֹתֵב 7. 3. *a.*  
 בְּגֵד כָּשֶׁת 21. 1.  
 בִּירוֹנִי 85. 1. *a.*  
 בִּרְיָנִים 76. 1.  
 גִּעְיָא 45. 4. *a.*  
 הֶגֶשׁ חֶזֶק 23. 1.  
 הֶגֶשׁ קֵל 21. 1.  
 הָא הִדְרִיעָה 230. 1.  
 הָא הִשְׁאַלָה 231. 1.  
 הָאֲמָתָיו 7. 3.  
 וְגוֹמֵר 9. 1.  
 הוּ וְ הַפּוֹק 99. 1.  
 זָכָר 198.  
 חֶטָּה 16. 3. *a.*  
 חִירוּק 45. 4. *a.*  
 טָעַם 28.  
 כְּבָרִים 76. 2.  
 כְּפֻרִים 71. *c.*  
 כֶּשֶׁתִּיל אֵב הַמּוֹן 7. 3. *a.*  
 כְּתִיב 46.  
 כְּתִיב וְלֹא קָרִי 46.  
 לְשׁוֹן יְחִיד 201.  
 לְשׁוֹן רַבִּים 201.  
 לְשׁוֹן שְׁנַיִם 201.  
 לְתַפְאֶרֶת הַקְּרִיאָה 24.  
 מְאֲרִיף 45. 4. *a.*  
 מַחְבֵּר 71. *c.*  
 מוֹכֶרֶת 214.  
 מְלִים 70. *a.*  
 מְלָכִים 28.  
 מַלְעִיל 32.  
 מַלְרַע 32.  
 מִסּוּרָה 10. 46.  
 מַפִּיק 26.  
 מִקּוֹר 85. 1. *a.*  
 מִקָּה 43.  
 מִשָּׁה כָּתֵב אֱלֹהֵי 7. 3. *a.*  
 מִתֵּג 44.  
 נְגִינּוֹת 28. *b.*  
 נֶח 16. 2.  
 נִמְצָא 71. *c.*  
 נִסְמָךְ 214.  
 נִסְתָּר 71. *c.*  
 נֶגֶ 16. 2.  
 נִקְבָּה 198.  
 נִקְוִים 2.  
 סוּרָה פְּסִיק 36. 1.  
 סְמוּךְ 214.  
 עֲבָדִים 28.  
 עֶבֶר 85. 1. *a.*  
 עֶחֶד 85. 1. *a.*  
 פִּעַל יוֹצֵא 284. *f.*  
 פִּעַל יוֹצֵא לְשִׁישִׁי 284. *f.*  
 פִּעַל יוֹצֵא לְשִׁנִּי 284. *f.*  
 פִּעַל עוֹמֵד 284. *f.*  
 פְּעָלִים 70. *a.*  
 צוּרִי 85. 1. *a.*  
 קָרִי 46.  
 קָרִי וְלֹא כְּתִיב 46.  
 רָפָה 27.  
 שֶׁאֵל הוּן מִכְתָּבִי 7. 3. *a.*  
 שְׁנָא 16. 1.  
 שְׁלוּמִי אֶךְ חֲבִנָה 7. 3. *a.*  
 שֵׁם אֱלֹהֵי נִכְתָּב 7. 3. *a.*  
 שְׁמוֹת 70. *a.*  
 שְׁמוֹת הַמִּסְפָּר 224. 1.  
 שְׁמִלֻכְתּוֹ בִּינָה 7. 3. *a.*  
 תְּנִיעוֹת 12.

Names of the letters § 2, their signification § 5. *b.*

Names of the vowels § 12, their signification § 12. *b.*

Names of the accents § 29, their signification § 29. *b.*

Names of the verbal species § 76. 1. 2.

Designations of imperfect verbs § 76. 3.







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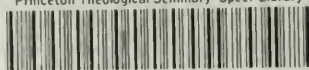
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